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# DOMESTIC MISSIONS

OF

# The Protestant Episcopal Church.

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DECEMBER, 1866.

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COMMUNICATION.

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## WELCOME MESSENGERS.

CONYBEARE thus renders St. Paul's quotation from Isaiah: "How beautiful are the feet of them that bear the glad tidings of peace, that bear the glad tidings of good things."

This hopeful declaration of the poetic Prophet, repeated by the zealous Apostle who was honored with the only visit of the ascended Saviour, has almost ceased to be believed. The chief part even of baptized people in Christian lands are estranged from the Church, because she believes in the communion of saints as an article of faith instead of exercising it as a practical principle, and also because she thus selects *one* of the many authorized modes of telling the glad tidings of a complete salvation; and thus restricts her teaching mainly to the public and formal address from the pulpit and desk. The traveller who has consciously lost his way, will gladly welcome the most humble guide, who manifests a willing, sympathizing spirit, although he may indignantly reject one who chides for heedlessness or claims the right to censure sharply.

St. Peter said to the sorcerer, "Thy heart is not right in the sight of God," "because thou hast thought that the gift of God may be purchased with money." What would that Apostle say to any modern church, where the rich purchase their privileges with large sums of money, and give alms and a few obscure seats to the abject poor, whilst the great body of laboring people are passed by without observation. On this subject the Church Congress, held in England last October, gives evidence of a great spiritual awakening, by an earnest desire to return to primitive usages; and in this country some of the simple Gospel modes have already been successfully tested, and holy women are again the foremost messengers of glad tidings—bishops, parish

ministers and chaplains testifying to their marvellous success, with lads, men and women of the working-class, just where the Church has hitherto signally failed.

So many ministers and lay people are earnestly desiring to know how they can be delivered from blood-guiltiness, that some of the most successful workers have so far overmastered their strong desire to avoid observation, as to allow the publication of extracts from their private diaries.

The following papers tell of successful work in a field that had been abandoned as hopeless, because so few came to the public services of the Church. A large harvest was there reaped in a single season by a lady residing some miles from the field, she only giving one-fourth of each week day, and most of Sunday to the work, under the sanction of her Bishop. Her power lies in the issues of her heart, and not of her purse; and the extract of a letter to her (printed without altering a sentence or even a word), shows that the cultivated can thus be sought out and won to Christ as well as the unlettered.

H.

MY DEAR SIR: The missionary work in our vicinity lies very near my heart, and sometimes makes me impatient at the smallness of our means—I refer only to the *human* instruments we need, for I rejoice that we have not and need not the appliances of Dorcas and Aid Societies.

A Mothers' Meeting, now numbering sixty women, has been held weekly since September. There is no inducement whatever held out to these women, except the advantages of religious conversation with, and instruction from their visitor, and the pleasure of social intercourse with each other in a cheerful room, well lighted and warmed. They bring their own work and sew all the evening. A tract of a narrative kind is usually read, interspersing the reading with remarks of a practical nature. As much conversation with individuals as can be had, is held by the visitor in the course of the evening. At the close, a portion of Scripture is read and explained by the Chaplain, when he is present, or by the lady in charge. After prayer and singing, the meeting is closed.

This part of our work gives great promise of usefulness, but more visitors are needed. Not a week passes without applications from some of these families, begging for visits from ladies, whose advice and sympathy they want in their troubles, cares and perplexities. For pecuniary or material aid we are never asked; for such comfort and instruction as we are able to give, we have the daily blessings and prayers of these poor sisters of ours, who feel honored and benefitted by the Christian attentions and suggestions of ladies superior to them in experience, position and education.

Would that the city churches could spare more laborers from their overflow of Communicants to come to this suburban field, and aid in reaping the abundant harvest. Sure it is, that the city parishes would be the gainers by thus making workers of some who are now folding their hands, because there *seems* nothing for them to do in connection with the parish church. Owing to your urgent solicitation, I give you the following extract from my very imperfect diary:

Nov. 12th.—Visiting — street, with a view of "prospecting" the neighborhood, knocked at the door of No. 220; it was partially opened by a woman, somewhat refined in appearance, who very curtly told me she had no children old enough for Sunday-school; that she went nowhere to church. She did not seem inclined to have me enter, and I was about to retire, when I thought a moment and said, "I would like to

come in and talk to you for a few moments." She said, with deep feeling, "I have a dying child in the next room." I went in and saw a beautiful boy of fourteen months, whose life I thought was numbered by hours only. I spent an hour with her, talking to her of the sweet comforts which Jesus could give, and of His grace, to which she seemed a stranger. Before I left, I prayed earnestly for the child's recovery, if God willed it so, that he might be raised up to glorify his Father in Heaven; also, pleading for the sanctifying influences of the Holy Spirit upon the mother. She thanked me warmly; was much affected, and invited me to come again. A week passed and I was not well enough to go again, so I asked Mr. — if he would call and see the mother. I thought the little one was most probably gathered home to the Saviour's arms. Mr. — called, and sent me word that the child was recovering, Mrs. D—— attributing its recovery to my prayers. "The child from that time began to amend." She was intensely anxious to see me. Before I could go, another message of like import was brought to me, with the addition, that she intended to give the child to me. After this I visited her several times. I said, "Mrs. D——, if this child is mine, I give him to Christ." She was much affected, said her own baptism had been in infancy in the Church of England, but her preferences were all for the Baptist Church now; that she "did not hold to infant baptism, but for the sake of having my interest and prayers for her child, she longed to have him baptized if I would consent to be his god-mother." She "had always thought the theory of god-parents an excellent thing if carried out." All this was spontaneous, of course, on her part. I had many conversations with her on this subject; also on the matter of seeking for herself an interest in the great salvation. I prayed with her at each interview. Her husband, she told me, had once been a Lutheran, but for years before she knew him, he had given up all connection with any church. I left with her, more than once, an invitation for him to come to see me, and go with me to my Bible-class, which I had just commenced at the house of a mechanic in the neighborhood.

*December 31st.*—I was told some one wanted me; found a respectable middle-aged man, who introduced himself to me as Mrs. D.'s husband, and thanked me for my interest in his family. I talked with him half an hour; urged upon him the renewed consecration of himself to the service of the Saviour: he was deeply moved. I told him I thought his wife was feeling an interest in her soul, and proposed to him that they should, that very night, pray together. I prayed with him, and we then walked up to Bible-class; after which he said, "I will begin the New-Year with prayer, as you wish." He was very attentive, and promised to come again. Two or three weeks after that, he told me his wife wanted to see me very especially; on Tuesday I went. She wanted to talk to me about her husband. She "*could not understand it*, his interest in the Bible-class, his attendance at church, his nightly Bible reading and prayer." She then told me that when she first gave him my invitation to come to class, he had flatly refused. The next Sunday she told him, if he did not attend, she thought *Miss E. would come over and see him at the machine shop*. He said he would not have her come there for any money; he guessed he would have to go and see her *once*. After he left the door, he came back, saying he did not want to go and would not. From that day—December 31st, to this, June 21st—he had been absent but once from Bible-class and church, and then he was very sick.

Mrs. D. told me that her heart was wonderfully touched when he told her he had promised they should have prayer that night, and she had replied to him that she felt they *must* begin a new life, and this would be the first step towards it.

*January 15th.*—I paid a visit to Mrs. D., who was very much awakened on the

great subject ; mourned that her heart was so cold. She had "been an enthusiast in the temperance cause, and cannot be satisfied that she earnestly desires to be a Christian, until she feels the same thrill of excitement about religion that she had about temperance. She had prayed for more faith, more love, more *reality in seeking*. I urged upon her the simple and immediate acceptance of a Saviour. He would bestow upon her all the graces she needed ; if she mourned over her coldness, and prayed for more love to Christ ; if she doubted her earnestness, pray for a deeper sense of sin, and of her need of a Saviour. She said that the superintendent of a Sunday-school, where she had taught for a short time before her marriage, six years ago, had called last week to see her. She told him how she had fretted and been unhappy about living in this part of the city, and had reproached her husband for having ever taken this house ; but she now saw plainly the Lord had some design in it, and, it was that some Christian friend should be sent to speak to them of a Saviour. After one of my visits in February, I find this note : "Mrs. D. is more settled than when I last saw her ; she thinks her love to Christ more real. Her great desire is to consecrate both her children in baptism ; she is uncertain still as to its Scriptural basis," but "considers that such a pledge of consecration must have an influence on a child, if he is reminded of and trained to it. At first she wished the youngest baptized, because he belonged to me, and I would be his god-mother. Now she felt both children must be dedicated," and she is now praying for more grace to bring them up aright. I prayed with her that the act of consecration might be entire on her own part. A week after this, Mr. D. begged me to go home with him, if I could, his wife was so anxious to see me for some special reason. She met me at the door with beaming face, and asked me if I would go up stairs, that she might see me alone. She then said, "She hoped she had found a Saviour and happiness ;" thanked God I had ever entered those doors. She told me of two faithful friends who she knew had been long praying for her ;—acknowledged that she had been striving for weeks against conviction of sin, "but that is all over now, and I consecrate myself to the service of Christ from this time forth." I said, "You intend then to confess Him before men." "Yes, as soon as may be." "Will you go to the Baptist Church?" She looked surprised, and said, "I think I ought to join the Church in which I mean to have my children baptized." I was delighted to have this *suggested* by herself ; told her to think it over prayerfully, and ask for guidance. She spoke of her husband, and longed to see him ready for such a step ; never had seen him as he was now, so interested and serious ; he enjoyed the Bible-class so much ; he wished it would last another hour. I rejoiced her heart by telling her of my conversation with him on the way over ; his expressed hope that "this was the beginning of a new life with him ; it was a new era indeed." With joyful hearts we united in prayer and praise. For some weeks after I visited Mrs. D., her husband came to church alone. He was ignorant of our service, and I was attentive to find his places and direct his use of the Prayer-book. When he became familiar with it, I told him I expected him to do the same friendly office for others, which he now does. The first Sunday Mrs. D. came to church, she was completely overcome ; had not been in a place of worship for years. Now it is her study through the week to manage everything, so that she can be regularly at Mothers' Meeting and church ; making everything give way to this. On March 27th, Mr. and Mrs. D. were confirmed ; and a week after, their little ones were brought into the fold of Christ by baptism. They continue to grow in grace, as is evidenced by the following letter received recently from Mrs. D. :

MY DEAR FRIEND : I cannot express the pleasure your cheering letter gave me,



and yet you will think I have been tardy in answering; but from the date of this you will perceive I am away from home, hence the delay in my getting it.

I am visiting some relatives of my husband's, who, by the way, are members of the Episcopal Church at ———. They are very kind, and do everything to make my stay agreeable. Another thing that has added considerably to my pleasure, is the meeting with a very dear and valued friend of my young days, who is now pastor of another church here. You may judge how delightful our intercourse has been, and what precious experiences we have had to tell each other, when I tell you we had not seen each other for ten years, when I was spending Christmas at his father's house, and *then* he was a wild, thoughtless youth, and I just as giddy a girl, *and we were both skeptics*. I heard him preach yesterday, for the first time, and I think my heart was never so thrilled. We have thought and talked so much about you; aye, and prayed for you too, that you might be restored to us in renewed vigor and strength, to go on in your grand, glorious work of winning souls to Jesus. I think sometimes when my husband is praying, that his voice grows more earnest—certainly more eloquent—when asking a Father's protection and blessing on the dearly loved friend who was the means of bringing us to the only state of true happiness on earth. God bless you for what you have made him; he was always a good husband, but, oh! he is infinitely dearer and more precious now, and you are blessed, you will be blessed. Do you know, I often think in spite of the arduous labors you perform for the good of others, what a happy life yours must be; how much more real pleasure you enjoy than those who spend their lives *seeking enjoyment for self*; how woefully are they deceived; and then when I think how *many* there are who, like ourselves, never lay their heads on their pillows without invoking a blessing on you, their benefactor. Oh, is there not enough in the true Christian's life, even in this world, to doubly pay him for all it costs, let alone the world to come. It seems to me if this principle was preached, and better understood, the cause of Christ would gain more converts, and the Church be more flourishing than it is. I dislike the theory that "this world is a vale of tears, *full of misery and woe*. It is not. It is a beautiful, *beautiful* world to me, and *man is a glorious being*, only the blighting influences of sin mar either one or the other. True, there are pains and troubles, and yet do not these very things call forth all the beautiful sympathies and charities of our nature? Methinks as the cuttings and chiselings of the sculptor's knife "lead forth beauty from the marble block," so do the sharp pains and troubles we endure call forth all that is truly lovely, all that is divine in us mortals.

You ask "what am I doing for Christ?" I must tell you the truth, painful though it is to me; *nothing at all*, only loving Him more and more every day I live. You are saying, "this is not right." I know it, deeply do I feel it, but in what way shall I begin? Sometimes I say, if I had *your* time and *your* talents; and yet, when thinking on the subject, I have felt my soul expand and glow under the influence of the Spirit, until it seemed my whole being would gush forth in one song of melody to the Most High, and I have *felt* God had given me *some talents* that might be made of use in His service if I only knew how. Will you help me to pray that He will in His own wisdom give me some work in His vineyard, that I be not *always* a "cumberer of the ground."

Mrs. D's prayer was soon answered, as is shown by the following report of her first visitation to persons designated by the principal of the Mothers' Meeting. Although her husband is a mechanic, yet to aid in supporting two aged relatives, Mrs. D. sews for customers, and is obliged to go out to work two days in each week. Reader, consider that this woman was one year since living in irreligion, and now is

rising before day to get a few hours each week to convey the glad tidings to others less favored than herself. Have you an equal dread of cumbering the ground? The zeal of such women should be an effectual rebuke to self-excusers, who always say there must be ladies of remarkable intelligence, wealth and leisure, to make Mothers' Meetings successful.

*Saturday, November* — I called on Mrs. Abells and was received *very coldly*; talked awhile and succeeded in awakening a *little* interest. She finally promised to come to Mothers' Meeting, and wishes to know something about having her children baptized. I called again for her and brought her to the meeting. Next went over to Mrs. Allen's; found her very ill, suffering terribly from a tumor. She is evidently in the last stage of consumption, and besides has dropsy. Although enduring almost mortal agony, she spoke rejoicingly of the preciousness of a Saviour's love, and expressed a most confident hope of a blessed and glorious immortality. The only thing that seemed to trouble her was, the thought of leaving her four little ones (the youngest only twenty months old) to brave the hard knocks of a cold world without a mother's tender care. It was good for me to be there. I inwardly prayed for Divine aid to enable me to give her some consolation, and I believe it was given me. I read to her portions of the fourth and fifth chapters of second Corinthians, and then knelt down and poured forth my soul in the most earnest prayer I ever made in any one's presence save God's. On rising she seized my hand, and, with tears streaming over her face, blessed me for the comfort I had given her. I told you of their poor condition temporarily. On Sunday I took her the medicine, and almost as soon as I came in the room she requested me to pray. I did so, and again she expressed the comfort it was to her. Monday she was freer from pain than she had been for a long while; the result, as she thought, of the medicine I took her. I also went to Mrs. Stephens'. She promised to come to Mothers' Meetings—seemed pleased to have me call, and said she would try to induce Thomas to come with her. I next visited Lucy Lawton; she was not at home—saw the wife of her father's brother, a very interesting, and, I believe, well-inclined young woman. She expressed a great desire to come to Church and Meeting, but said she would not be able to get to the latter till eight o'clock. I wish you would go there. There is a work to be accomplished with those men which *only you* are equal for. Altogether, I felt much strengthened and encouraged in this, my *first* missionary labor. That it may bring forth *some* fruit is the prayer of

Yours, in the love of Christ.

*June, 1866.* In March I met Mrs. N—— in the street; she had been three times to the Mothers' Meeting, and was now on her way to ask me to call and see, and pray with a sick neighbor (Mrs. P——) whom I had never seen. I went with her, and before I left the house had an opportunity of speaking some earnest words to the husband of Mrs. P——, who, I found, was very godless and intemperate. He listened with respectful attention, and thanked me for what I had said. I regret to say I have never again seen him, though I visited his wife often during the four weeks of her life. When we left the house Mrs. N—— said, "I wish you could see my husband and talk that way to him." I said, "I have never seen him, do tell me about him; is he a drinking man?" "Yes, by spells; but for three or four months he has not taken anything, and he is getting very particular about the children going to your Sunday-school; he reads their books every week. It was only yesterday he said, 'Hannah was bothering so about a Testament to study her lesson out of, he supposed he would have to get her one.'" "Is there none in the house?" "Yes, we used to have a Bible, but my husband lost it in

the army." By this time we had nearly reached her house. With some embarrassment, she said, "I hope you won't think it queer in me, but I think if you go by yourself it will take more effect on him." I preferred this, so we parted; I to knock at the door with a prayer for guidance and help, while she slipped into the house of a neighbor, very nervous, I afterwards heard, lest he should "say something offensive to me, he was so passionate;" she added, "Miss S—— might as well try to run her head through a stone wall as to get anything from my husband." Ignorant of her fears, I went in, asked Hannah if her father was at home, and sent her to tell him I wanted to see him. Quite surprised, he came down, shoemaker's apron on and boot in hand, which he was making. I said I had known his children for some time, now wanted to get acquainted with the parents—had not much opportunity of seeing the father. He did not ask me to sit down, scarcely answered me, looked puzzled to know what was coming. I asked if he had ever been over to our little chapel. No, he did not bother much about such places; it was, in fact, years since he had been in a place of worship. Very sorry to hear this; I wished he would come over with his children. I hoped he found them the better for Sunday-school. Yes, that was one thing he would say, and he did not like to have them stay away. Well, I had begun a Bible-class for the fathers. I knew they had not much time for the study of God's word, and for a few weeks I had met with a few of them on Sunday at ten in the morning—would be very glad to have him come next Sunday. He did not care for such things. "Had he ever attended such a class," I asked. I urged him very much to come *just once*. I would not put him down as a member. At last he said, "Well, I will promise to come some of these days—*once*." I said, playfully, "It is not my custom when a lady asks me to come and see her on a certain day, to say I will come some other day; maybe she won't want me then." He said, in an amused way, "Then you mean you only want me for next Sunday?" I said, "That is just so." It was settled he should come. Punctually he was in his place, and seemed deeply interested in the lesson. When it was over I said, "I believe Hannah has no Testament to learn her lesson from; take this to her." "No, I am going to buy her one." But he did consent to take it, promising to read a chapter every day. I hoped he would finish the good day by coming to church in the afternoon. "I do not think you will see me there, but if nothing happens I will come to the class next Sunday."

In the afternoon, near the close of the service, I saw N—— in the last pew of the church. I changed my seat several times, finding places in the Prayer-book for strangers, (as is my custom in our little chapel) and managed to seat myself near N——, to whom I spoke words of welcome at the close of the service. He had been pleased, and said he might come over occasionally.

It is now eleven weeks since his first attendance, and he has never been absent from class or church service. I think he is decidedly under the influence of God's Holy Spirit, though, as yet, there is no evidence of his having given his heart to his Saviour. He is diligently studying his Bible, having not only bought a Testament for Hannah but a Bible for himself. He reads a chapter to his wife every night before they go to bed—has taught his children a little prayer for night and morning. Three weeks after he began to come to church he bought his wife, one Saturday night, a new dress, a hat for the youngest child, and some other articles of dress, telling her he wanted her to go to church regularly with him; if she would agree, he would carry the baby himself to and from church. She opposed it, saying "She did not care to go bothering with all the children." However, he carried the day, and for some weeks the whole family, baby and all, have been regularly at church—the attendance only interrupted

by sickness. A few weeks ago, Mrs. N—— came to me with beaming face saying, "Oh what a change in our house! On Whit-Sunday N—— proposed taking us all on an excursion, (the first time he has asked her to go along with him anywhere for seven years.) We all spent the day at —— . He is altogether a different man. I used to be afraid to hear him coming home, even if he was sober, he was so cross to me and the children." One of the neighbors said, "The change in that house is wonderful to us all; if you can only get an influence with one or two others of the same sort in this row, you will be doing a good work.

*July* —. N—— tells me he is very desirous of connecting himself with the Christian Church, but I am disposed to postpone it that his steadfastness may be tested, fearing much the injury which might be done to the cause if he makes a profession of faith in Christ without being thoroughly changed; the eyes of all in the neighborhood are upon him, some ready to cavil, some alas! who would not grieve to see him fall. I did not, of course, express this to him, but suggested he would consider himself then and there consecrated to the service of his Redeemer, and by watchfulness and prayer strive to lead, by God's grace, a Christian life, awaiting the next Episcopal visitation to confess publicly the faith of Christ crucified. He rested thus, but wished to have his children in covenant relation to God; so the four were brought to baptism, and I believe he felt deeply the vows, not only in the name of the children God had given him, but as binding himself to be a faithful soldier and servant of the Lord Jesus Christ.

*Sept.* —. N—— is more and more interested in divine things—is waiting patiently for confirmation; attends every service we have, our preparation service previous to the communion included. He tells me he hopes soon to bring others to the class—has tried to influence some.

*Oct. 10th.* I was much shocked to-day in a visit to one of our sick Sunday-school scholars (Fanny V——) to find her father and mother both under the effect of drink. I had long regarded them as hopeless, but scarcely expected such degradation as this. The little girl, ten years old, was very ill; she had, the night before, pleaded with them not to drink any more while she was sick. I told them her life was in great danger, and, under God, was in their hands; implored them by every consideration I could bring to bear upon them, to desist at least as long as she was ill, and at last they pledged themselves, in the most solemn manner, to avoid all stimulants for the time I named. Mrs. N—— had asked me to go there, and, with the other neighbors, was attentive to the sick girl, who recovered in a few days.

*Oct. 15th.* Much surprised to see Mrs. N—— enter the Mothers' Meeting, introducing Mrs. V——, the woman referred to above, whom I had often invited in vain. She seemed interested, and said I might put her name down as a member. A fortnight ago we began at nine o'clock a morning service, appointing this hour to suit the convenience of "my mothers," who can thus attend the service, and be home in time to prepare the mid-day meal. It is but an experiment as yet; but on both Sundays Stonewall Nelson, as I call him, and his wife and four children were punctually in their places before service began; and last Sunday, to my astonishment, they brought with them Mr. V——. I could scarcely believe my own eyes; my surprise was only equalled by N——'s satisfaction. After church, they both came to the Bible-class, and N—— said to me, "I brought V—— this morning, but you will have to get him to come this afternoon." I expressed my gratification at this beginning of what I prayed might be a new life, and urged him to come with N—— again; and so he did. It was indeed a cause of gratitude when I saw him, clothed and in his right mind, seated in the house of God with little Fanny, wondering and happy, beside him. I

have placed him especially under charge of N——. May he, by Divine grace, be enabled to exercise an influence over him which shall reach to eternity.

MY DEAR MRS. S——: Do you remember giving me, some five months ago, the name of S—— as one who would probably present himself as a member of my Bible-class? I want to thank you for doing so, for his case is full of encouragement to all who are laboring in the Lord.

By the providence of God, he was led one day into a store kept by Mrs. O——, where, after making his purchases, he remained a while, waiting for a car. She entered into conversation with him, asked what church he attended, &c.; found he went nowhere. She spoke of the importance of public worship, ending with some earnest words on his best and highest interests. Regretting she had neglected to invite him to your Bible-class, she wrote him a note to do so, and next Sunday he walked five miles to attend it. You spoke to him after the teaching was over, and recommended him to become a member of my class, which was within half-a-mile of his lodging.

He did not come the next Sunday, and I surprised him by a visit one evening, after his working hours were over. I cordially invited him to my class, and spoke of the Friend of sinners. He thanked me for my interest, and promised I should see him next Sunday, but he did not come. I wrote him a note, and again went to see him. He was very much touched at these expressions of interest from a stranger, and on the next Sunday, he was a most attentive listener to the truth as it is in Jesus. I had an hour's conversation with him after class. He was much impressed by the leadings of Providence, which had taken him, just at this crisis of his life, to Mrs. O——, whose words of religious truth were the first addressed to him personally in his two years' residence in America. He had been a member of the Presbyterian Church, in an English village, where he knew every one, and was surrounded by helps and restraints, religious and social; he came here, was disappointed in his expectations of immediate success in a very good trade, had but few acquaintances, and they were scattered in this great city, but "had not yet met, as far as he knew, a single religious working man. He had been shocked at the state of things about him at first, and had "tried for a while to stem the torrent, but he had given up long ago, and was drifting to perdition." He told me how unhappy he was, and that he had recently tried to drown thought in the intoxicating bowl; that he had determined to throw himself away as fast as he could." We prayed together, and with tears streaming from his eyes, he asked me, "If I would be to him a religious friend and help;—it *might* be, God would once more receive him." I believe the Good Shepherd *has* found the lost sheep.

G—— has moved some distance from us, but is rarely absent on Sundays. He has grown in grace, and in the knowledge of the Lord, I think, week by week. He often remains for private conversation and prayer. He will soon again unite himself with the visible Church of Christ.

He married very young, and left a wife and two children at home, hoping, when he came to America, that he could soon send for them. Failing for the first year in everything he undertook, he became involved in debt, and latterly when he had good work, he had fallen into bad company and spent all he made in riotous living. Now his energies are bent on making and saving money, that he may repair the injuries done to his young family by his neglect, and that he may soon enjoy again the sweets of domestic happiness.

He has placed the first instalment in my hands, feeling so happy that a beginning is thus made. "He is afraid to trust himself with it, he is so weak, but thanks God there is some one to encourage him."

I think we cannot estimate the dangers and temptations besetting the paths of such young men—strangers in our city. They have no places of innocent amusement where they can spend their evenings; no friendly hand is stretched out to them socially as would be done in a village. They are too wearied with the day's labor to sit down and read, even if their taste so inclined them. What are they to do? Is not this great problem for some of our Christian men to work out? It is much on my heart and in my thoughts. If every Christian man and woman stood on the alert as Mrs. O—— did on that day she spoke to G——, how many would find such a day—"turning point" in their lives, as G—— always calls it.

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## EDITORIAL.

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### *SUGGESTIVE.*

A LITTLE more than two years since, on a stormy Sunday morning, we presented the claims of Domestic Missions to a congregation in the Diocese of Maryland. The good Rector told us, after the offerings had been gathered, that, when he noticed the absence of many of his people, he thought the collection would not exceed seventy-five or, at most, one hundred dollars. He was not more surprised than gratified, however, when it was found to be more than seven times the higher estimate. It happened to come to our knowledge that five dollars of this amount were contributed by a colored woman, a Communicant of the Church, who had been a slave till within two or three years of that date, and who had no means at command save such as came as returns for her service, her wages being ten dollars per month.

We sought out this humble and devoted disciple of the Divine Master. The interview seemed gratifying to her, and was a means of strength to us. Her views of Christian privilege and duty, modestly expressed, furnished a fresh and beautiful illustration of the power of Divine grace in cleansing the springs of human thought and purpose; and in making the weak strong. We gave her some copies of the *SPIRIT OF MISSIONS*, and promised to send her the monthly issues. That promise has been kept. She promised to pray for us daily, and we believe that promise has been kept also.

Not long after, happening to be in the same parish again, her second contribution was handed to us; it was not so large as the first, but large enough to be very significant. Within a few weeks we have received from our friend a somewhat obscurely written letter. We have seen many letters that were easier in the reading, and not a few that were harder. It told us of sickness where the writer lived; of one in whom she had been specially interested who had been taken to rest. It expressed gratitude to God that the visitation of sickness in that locality had been less severe than in many others. It expressed thanks for our words of encouragement, uttered more than two years before. It assured us of her continued interest in the work of sustaining and extending

our holy Church. It contained regrets that she was able to do so little. It breathed a prayer for our personal happiness and official success. It brought to us *five dollars and fifty cents* to be expended in the interest of Domestic Missions where most needed.

All this is suggestive in more ways than one. Its chief lesson would seem to be that where there is a will there is a way; or, in other words, that when the mind and heart are truly interested in the work of evangelization, the means to help, in one measure or another, and generally according to existing ability, are forthcoming. An average of five dollars and fifty cents each from our one hundred and sixty thousand Communicants would bring to our treasury EIGHT HUNDRED AND EIGHTY THOUSAND DOLLARS; and the deep and lively interest that worked in our friend to the earning and saving of five dollars and fifty cents working in all our Communicants, and as in her case no doubt, inducing thoughtful calculation and wholesome self-denial, would make our Church a great power and a great glory in this land; would, more than any logic can, justify our claims to an apostolic origin, and render almost unnecessary any other kind of argumentation to secure for them very general approval and acceptance. There is a faith that works by love and purifies the heart, and this is the faith that brings the present peace and salvation of God to its possessor; and tires not in commending the priceless boon nor in providing the means by which it may be extended to others.

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#### STOLEN.

A SHORT time since, while absent from our office for a few moments, the door having been carelessly left unlocked, some person, evidently of a discriminating judgment and well acquainted with his business, walked in and helped himself to the best of three coats that happened to be there. This coat contained one pocket-book, then, as usual, not overstocked with greenbacks, and our pocket-book contained numerous papers of value to *us*, and among them the letter from our highly esteemed friend, to which reference is above made. We are under obligations to the thief in that he did not take all the coats, and in that he left unmolested several copies of the SPIRIT OF MISSIONS, and sundry other articles which he might easily have taken. We wish he would, if he conveniently can, return the papers; and especially the letter. To do without the various missing memoranda subjects us to serious inconvenience; and the letter (being, as we presume, quite too elevated in its tone to fall within the scope of his appreciation) he might as well return as retain. If he will bring it back, along with the other papers, and we can manage to keep our hands off of him, he may have his choice of the coats now in our possession (not including the one purchased since his unsolicited visit), with the chance of receiving an affectionate and earnest exhortation to engage, with as little delay as possible, in other and more respectable business than that of robbing poor and *careless* parsons.

How beautiful and entirely Christian is the prayer, "Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds."

*MISSIONARY TRACTS.*

IN ACCORDANCE with an intimation contained in the November number of this journal, we present to our subscribers, in our present issue, the addresses (in full) of the Rev. F. D. HUNTINGTON, D.D., which was delivered at the Delegate Meeting of the Board of Missions, held in Providence, R. I., in October last. This is the first of a series of able and interesting missionary papers which it is proposed from time to time to lay before the readers of the SPIRIT OF MISSIONS.

The idea of working up a distinctive Missionary Literature of an order sufficiently high to claim, without presumption, the favorable consideration of the best minds of our Church, and which shall at the same time prove attractive and suggestive to all our people, conveying instruction and stimulating zeal, may be regarded by some as not a little novel in its nature, and as not a little difficult of realization. A novelty it may be, but we are quite certain that it is not one of the class calculated greatly to "disturb our peace," nor to disturb it at all in the direction of danger or discomfort; and as to the difficulty of the thing, no fear need be entertained when the ability of our helpers is taken into consideration.

We have had, for a considerable length of time, very clear convictions as to the favorable bearing upon great interests of the plan which is now, as we conceive, fairly inaugurated in this magazine. Sincerely thanking Dr. HUNTINGTON for his generous and deliberately recorded words respecting our journal, we are at entire agreement with him that, "with the present intellectual activity and literary competition in other departments of reading, it cannot possibly be made too able;" and furthermore, we are happy in the expression of the opinion that his present contribution to its pages will not fail to set it forward in the direction which he, with many others, desires it should take and keep.

We do not quite agree with Dr. H. when he expresses the belief that, "any very extensive additional circulation of our missionary literature, whether general or local, must be either very gradual or else gratuitous. To expect men to subscribe is to suppose the interest already existing which the journal is wanted to generate;" while we are entirely of his opinion that in this matter, "pastoral recommendation could do much more than has ever been done."

*PAYMENT.*

On the first of January next payment of a quarter's salary must be made to our four missionary Bishops, and to more than two hundred other missionaries who are rendering cheerful and faithful service in our broadly extended Domestic field. Even a little delay in the receipt of their quarter's stipend will subject most, if not all, of these servants of the Church to very serious inconvenience. The Treasurer has not money enough in hand, by several thousand dollars, to honor present outstanding checks and pay the salaries that will fall due on January first. It is hoped that the



Rectors of parishes who are in the habit of calling upon their people to present their offerings for Domestic Missions during the season of 'Advent, will call attention to the condition of our treasury, and impress upon them the fact that the Committee are under promise to provide stipends to missionaries amounting to about *one half* more than at the corresponding period of the previous year; and another fact also, viz., that if funds do not come in more plentifully for the balance of the year than they have done since the first of October, the stipends of our missionaries will have to be reduced about one half, or one half of them will have to be dismissed from the service of the Committee.

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MISSIONARY TRACTS.

NUMBER ONE.

NUMBER ONE of this series, being the address of Dr. HUNTINGTON on "The best means to be used by the Parochial Clergy for awakening and maintaining missionary zeal in their respective congregations," is now ready for sale at Nos. 17 and 19 Bible House, New York, at five cents per single copy, or four dollars per hundred copies,—postage prepaid.

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NUMBER TWO.

THE address of the Rev. A. N. LITTLEJOHN, D. D., delivered at the Delegate Meeting of the Board of Missions, held in Pittsburgh, in October last, will be presented to our readers in the January number of the SPIRIT OF MISSIONS.

If we can find any words at all adequate to convey our estimate of the value of this paper, they will be presented at the same time.

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MISSIONARY CORRESPONDENCE.

TEXAS.

*Columbus, Colorado County.*—REV. J. W. TAYS.

MY DEAR DOCTOR: I again sit down to have a missionary talk with you, and through you with the Church. I have not much to tell you descriptively about my missions. I am getting along nicely at each; I have not missed an appointment yet, and the people are getting to look upon me as one of the settled institutions of the country. Since writing my last, I have organized a Sunday-school here, which, if it had the necessary books, etc., would soon flourish. I have also com-

menced a weekly course of lectures on the "Evidences of Christianity," and I trust that they will be instrumental in doing good.

At Richmond, the congregation has got too large for the little Court-house, and we have secured the use of a public hall, where we are about to instal a new musical instrument, which has been provided as a successor to the one that was destroyed with the church; so you see we are getting along by degrees. We have now a Sunday-school and a melodeon at each station, and a lay reader at two out of the three stations. So with the help of our friends, and the blessing of Almighty God, I trust that we will yet reap, if we faint not.

There is a great work to be done here, and one upon which the spiritual future of this great State very much depends. The country has become greatly demoralized by the war, and society disintegrated by the social changes consequent upon the war. Religion seems to be forgotten, and a belief in the Providence of God is a superstition of the past. Denominational organizations have all suffered, and in many places the old standard bearers have retired from the field, and infidelity and Deism are rampant everywhere. The prevailing spirit demands an unconditional license for the mind and the actions; and the result is a desire to shake off all religious and moral restraints, and the wish to become a law unto themselves.

What is the result? Religious observances are ignored, the Sabbath desecrated, and God openly insulted to His face. And they glory in their shame, and there is no possibility of their regenerating themselves; but what is worse, they are a leaven that will leaven the whole lump that gathers round them. Young men are coming into the State, with no fixed religious principle, and they are moulded, one after another, to the existing state of things. True, as of old, there are those who have not bowed the knee to Baal; and to whom are they to look for help but to the Church, God's appointed instrument for renewing and enlightening the world? but they are not able to build churches, and support the heralds of the Cross. No, the Church should lend a listening ear to their calls for help, and rise up in her strength, and come in and occupy the land, and spread herself in all her majesty, that she may appear to the scoffers "fair as the moon, clear as the sun, and terrible as an army with banners;" they would then soon see and acknowledge her claims upon them. But if she is allowed to appear as a poor, little, stunted, half-starved creature, they will only laugh her to scorn. When an army unfurls its banners, each soldier feels that the honor of that flag depends upon his exertions. All the members of the Church are enlisted under the banner of Christ, and the triumph of that flag depends, under God, upon the individual exertions of Christ's soldiers. When the Church, under her great Captain, wishes to make war upon the hosts of Satan in any new field, the whole matter should not be left to the volunteers who go forth to the combat, but the whole Church, individually and collectively, should be interested. The

late war proved to the country that there is more wanted to carry on a war than an army under the direction of the War Department. There had to be a kind of electric cord of sympathy made to vibrate between the nation individually and the army, hence the organization of Sanitary and Christian Commissions, and Soldier's Aid Societies. The nation became one great Commissary of Sustenance and Sympathy—hence the results.

So also, when the Church sends out her pioneer army, she is not merely to leave them in the hands of the Executive Committee of the Missionary Society, whose duty it is merely to assign them positions, and pay them the missionary stipend, but the Church should be individually acquainted, through her publications, with every member of the missionary corps. And then in every parish there should be a Missionary Aid Society, which should provide the General Society with special funds, so that, should disease seize the missionary or his family, there would be a fund from which the necessary comforts and restoratives might be supplied; or if he reported a want of books, etc., they could be furnished; or when the missionary called for help to build a church, it would be with the knowledge that there was a certain amount in the treasury that he could depend upon; or, when additional laborers were sent out, that there would be a fund from which a suitable outfit could be provided for them. And then the Church would be individually and collectively interested in each missionary, and the missionaries would feel that they had the sympathy of the whole Church, and they would work together cheerfully for the advancement of God's glory, and the good of souls.

I have told you, in previous letters, of our condition and circumstances, and that we have no churches wherein to worship God. We have secured a very nice lot in each place, and the people will do what they are able. I am opposed to going in debt for churches; in fact it could not be done here now. I want to raise all the money I can by the end of the year, and then build such churches as our means will warrant. I would again earnestly solicit contributions in money to this object, which may be sent to the Rev. Dr. TWING, 17 Bible House, New York, the Bishop of the Diocese, or myself. And to show that we are in earnest in the work, the ladies propose holding a fair at each place, about the

end of the year. Will not our lady friends at the East send us boxes of such things as they know so well how to prepare for such purposes. I would also ask my brethren of the clergy to call the attention of their zealous ladies and their Sunday-schools to this, and see if they cannot send us boxes of useful and fancy articles, for which I know we can realize the cash, and in this way raise temples wherein to worship God, and advance His cause. Boxes should be securely packed, and plainly addressed to Rev. Dr. TWING, 17 Bible House, New York City. Do not wait to think about it, but go to work at once, and God will bless your efforts.

### NORTH CAROLINA.

*Clinton.*—REV. J. H. TILLINGHAST.

REV. AND DEAR BROTHER: I was absent from this post from the 13th of August to the 6th of October, including six Sundays, with the consent and approval of my Diocesan. The first Lord's-day after leaving here, I spent at the Bingham School, at Mebaneville, N. C., where I officiated four times to a most interesting audience, including sixty young men and youths,—once during the week previous, and three times on Sunday. In these services I was much interested, feeling that I was assisting to mould the characters of those who shall one day exert a controlling influence in this and the States adjacent, as they will compose a proportionate part of the ruling element of society.

I officiated in St. John's Church, Rutherfordton, during the rest of my absence, one Sunday excepted, which I passed on an official visit to a Church family in the remote county of Haywood, dwelling in a secluded mountain valley. At Rutherfordton (which parish is vacant), I officiated twice each Sunday, administering the Holy Communion once, the offerings being devoted to Domestic Missions. I also, for a part of the time, had the daily service—morning and evening. I baptized one infant there. During my absence I made a tour over the Blue Ridge, through the Hickory Nut Gap, through Asheville to Waynesville and parts adjacent. In Haywood county I made an appointment for service in Waynesville, but was unable to fill it, owing to the inclemency of the weather. I visited, however, all the members of the Church in that region, doing what I could to confirm them in the faith and order of the Church. This country, west of the Blue Ridge, is a most attractive

and beautiful region. But the Church there is very feeble, there being but two Episcopal clergy west of the Blue Ridge, in this Diocese; and yet it must one day be a most influential section. It combines everything to make a country desirable—fertile soil, bracing, salubrious air, beautiful and picturesque scenery. "Every prospect pleases," save when we turn to the developments of fallen humanity; then we find sin and misery, only partially encountered by Christian organizations, lacking Apostolic order and authority.

### GEORGIA.

*Sparta.*—REV. B. E. HABERSHAM.

REV. AND DEAR SIR:—I have been six months in charge of the mission at this place, which is a town of a few hundred inhabitants. I found here eleven Communicants, nine of whom had been drawn to our Church and confirmed a few months before. This was the fruit of occasional services held for the benefit of a few refugees during the war. Until this time, the doctrines and worship of the Church were almost unknown, and regarded with the unfriendly prejudice in such cases to be looked for. There are now, including the missionary's family, seventeen Communicants, three of whom were confirmed here last month. One has removed from the place.

The congregation has been recently organized into a parish under the name of "The Church of the Ascension," and intend erecting a proper church edifice as soon as possible. For the present, by the kindness of the Presbyterians, we occupy their house of worship two Sundays in the month, regularly, and occasionally on other days. The afternoon of one Sunday in the month is also given to a large and interesting Boy's School, three miles distant, the principal of which is a warden. Frequent services have also been held for the people of the Factory here—generally a third service on our regular days of worship.

The remaining Sunday has, in accordance with the direction of the Bishop of the Diocese, been given alternately to Washington and Elberton—the former a place of considerable importance, distant fifty-five miles by stage and railroad; the latter, a day's ride beyond by private conveyance. Several times besides week day services have been held in each place, the missionary having endeavored to make

his attendance in both places as frequent as possible, in the hope of encouraging the Church people, heretofore cut off from church privileges. In Washington there are eight Communicants resident, and they are about organizing themselves into a parish. In Elberton there are seven, but five are only temporarily settled there, and the mission cannot be regarded as permanent yet.

The freedmen in this section of the Diocese have been always divided—almost all of them believe in the Baptists and Methodists, and remain very much under the influence of their former associations. The feeling between the two races here is kindly, and there is nothing to prevent the harmonious adjustment of all our mutual relations. There is, however, no more opening for our missionary operations than there was before, except that the freed people stand more in need than ever of Christian benevolence, and are individually more accessible to every form of influence.

This mission is certainly an interesting field of labor, not only from the character of the families embraced within its range, but for the evidently improving feeling towards our doctrines and worship in the Diocese at large. Experience, however, has taught us patiently to wait, as well as faithfully to work; but we have more than ever, at this time, reason to trust that in due season we shall reap if we faint not.

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*Griffin*—REV. C. A. GRANT.

REV. AND DEAR SIR:—This is a most delightful village, on the Macon and Western Railroad, of about four thousand five hundred inhabitants. During the war, many citizens from different parts of the country refueged here, where they found a delightful and healthy home. Some still remain, expecting, to our great regret, to leave during the fall or early in the winter. Griffin is also the summer resort of many persons from the low country.

Our congregation, though not large, is increasing, and the people are united and in earnest. It is a fair field for missionary work, with but few hindrances to the progress of the Church. The chief, is the want of a church edifice. At present, services are held twice on Sunday, and three or four times during the week, in a building owned by the denomination known as the "Bible Christians." The interest evinced in these services is truly

gratifying, and is the earnest of vitality and growth. God grant that the see sown here, by feeble hands, may spring up and bear fruit to His honor and glory. The Sunday-school is a most beautiful and interesting feature, and speaks well for the zeal of the teachers and pupils. Three months ago there were but twelve or fifteen scholars; now it numbers four teen teachers and fifty-eight pupils.

On July 19th, we had an unexpected though delightful visit from our beloved Bishop. He arrived at 12 o'clock M., a notice being given as extensively as possible in so short a time, we prepared for his reception and had a night service. It was impossible to get all of the candidates for Confirmation together, some being absent and others living at an inconvenient distance from town, could not be notified of his arrival. The building, at the appointed time, was crowded to fullness and many stood through the whole service. One adult was baptized. Several persons presented themselves at the chancel-rail after this service, and dedicated themselves anew to the service of their Master; blooming youth and those of maturer years alike offering themselves to that God whose mercy had showered upon them the richness of His grace. The Bishop then addressed them, in a short but earnest appeal, upon their Christian duties, and the obligations which rested upon them as members of the Church of Christ, which was followed by a sermon from St. Luke xvii: 5. With a kind word for all, he left us that evening to attend to his duties elsewhere.

The country around Griffin affords also a fine field for missionary operations, and it is my earnest prayer that many will be brought, from this portion of the field, to the foot of the Cross. I am inclined to think that the instruction which the country people are receiving from the sectarian bodies, has a decided tendency to a religion only of feeling and impulse; and that often those who are members of their assemblies still require to be instructed in the elements of Christianity, and to be taught that religion is an every-day garment—an influence which is to pervade the whole life. I do all that is in my power in this part of my field to benefit them, but my means for getting about are limited.

I state above, that our great want here was a Church building, located in a central position. This want we feel more and more every day. The house we rent at

present is so far off from the mass of the people that many, who would otherwise attend, are prevented. It is full every Sunday, even where it is; but could it be better located and larger, others would be brought under the teachings of the Church who are now cut off. The whole congregation are very anxious to build a church, but the war has left us so destitute that we fear, unless we can get assistance from abroad, it will be impossible. Still, we are determined at once to make the effort, and hope that with such assistance as we *may* get, we will be enabled to erect a house for our God, "an habitation for the Holy One of Israel."

I O W A.

*Mount Pleasant.*—REV. C. B. STOUT.

MY DEAR DR.: I have great pleasure in stating in this quarterly report, that our Church edifice is completed.

It is a beautiful, substantial, and church-like building in all its proportions, costing about five thousand dollars, exclusive of the lot. It was opened for Divine Service on Sunday, July 22d, (just fourteen months from the laying of the corner stone by the Bishop,) on which occasion I baptized an adult, and preached to a full house. The Bishop, with the Rev. Messrs. Watson and Labaugh, came on Tuesday afternoon, when, in the evening, we had a mere formal opening service, the Bishop preaching and confirming two young men.

Changes and losses by removal continue. Of the eight members of the vestry when I came in May, 1864, but two are left. One has died; one returned to England; another is a candidate for orders, faithfully pursuing his studies at Griswold, a young man of much promise; while three with their families have removed.

Their places are supplied in numbers,

but not in pecuniary ability and experience. Since the opening, full services have been held each Lord's-day. Congregations continue excellent, and pews have been taken by several heretofore not of us. The Sunday-school has increased, and we are hopeful for the future. I am greatly indebted to friends and brethren at the East for liberal responses to my letters, without which this church could not have been built. It was greatly needed; and had it been erected five years ago, I doubt not the parish would have been self-supporting at this time. After a long experience in the missionary field, I give it as my judgment that it is very poor economy to compel the missionary to spend his strength, and often the best years of his life, in efforts to build up self-supporting parishes without churches. The thing cannot be done. Other denominations have their "Church-building Societies," while the missionaries of an Apostolic Church are "mendicants," compelled to provide the means for the material building, often to the neglect of preaching the Gospel to those to whom they are sent! When will this matter be remedied? The missionary goes to a place, rents an upper loft, or holds services in some other out of the way place, and expects people to rally round him—wondering why they will not come! Others have respectable buildings in which to worship God, while the missionary of one of the wealthiest Churches in the land takes a second or third rate position, well calculated to bring his own Church, though claiming high prerogatives, into contempt, and render his labors inefficient, bringing on early discouragements and frequent changes. But enough of this, at least for the present.

It is with sincere regret I notice the death of Dr. CORDER, a friend of thirty years' standing, whose familiar name we shall miss in our missionary correspondence.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipts of the following sums, from Oct. 1st to Nov. 10th, 1866, inclusive:—

Vermont.	
<i>Brandon</i> —St. Thomas'.....	\$11 00
<i>Enosburg</i> —Christ.....	7 43
<i>Fairfield</i> —Trinity.....	3 00
<i>Norwich</i> —St. Barnabas'.....	1 00
<i>Sheldon</i> —Grace.....	24 09
	\$46 52

Massachusetts.	
<i>Boston</i> —Advent for Rev. S. D. Hinman,	20 00
<i>Northampton</i> —St. John's.....	12 50
<i>Wrentham</i> —Trinity.....	2 50
	35 00

<b>Rhode Island.</b>			
<i>Newport</i> —Trinity, Mr. and Mrs. E. King, spec. for Bp. Vail.....	50	00	
<i>Providence</i> —St. Andrew's.....	66	40	
<i>South Scituate</i> —.....	6	00	122 40

<b>Connecticut.</b>			
<i>Easton</i> —Mrs. Deborah Jennings.....	4	50	
<i>East Plymouth</i> —St. Matthew's.....	10	00	
<i>Hartford</i> —Christ.....	65	12	
<i>New Haven</i> —St. Thomas', a friend, through Rev. Dr. Beardsley, for church at Kansas City, Mo.....	15	00	
“ Rev. A. G. Shears, M.D.....	100	00	
<i>Woodbury</i> —St. Paul's, for Rev. M. Hoyt.....	10	00	204 62

<b>New York.</b>			
<i>Beechwood</i> —St. Mary's, for Bh. Whipple.....	85	00	
<i>Buttermilk Falls</i> —Holy Innocents.....	5	80	
<i>Brooklyn</i> —St. Matthew's.....	19	25	
<i>Cold Spring</i> —St. Mary's.....	33	07	
<i>Clermont</i> —St. Luke's.....	7	00	
<i>Franklin</i> —St. Paul's, for S. C. F.....	14	15	
<i>Hoosick Falls</i> —St. Mark's.....	6	60	
<i>Johnstown</i> —St. John's.....	7	58	
<i>Irvington</i> —St. Barnabas.....	28	00	
<i>Mamaroneck</i> —St. Thomas'.....	11	00	
<i>Marlboro</i> —Christ.....	2	53	
<i>Newburgh</i> —St. George's S. S., of which for Bp. Whipple, \$20; for Nashotah, \$15.....	35	00	
<i>New York</i> —Advent.....	124	75	
“ Calvary, Dan. LeRoy, Esq., for Bp. Vail.....	25	00	
“ “ A lady, for Bp. Vail.....	50	00	
“ St. Ann's, a friend, for Bp. Randall.....	20	00	
“ St. Bartholomew's S.S., per Jacob Reese, Esq.....	119	09	
“ St. Esprit.....	2	00	
“ St. Thomas' Chapel, of wh. for Texas, from a colored member, \$5.....	17	55	
“ “E,” for Rev. E. P. Gray.....	75	00	
“ Rev. W. R. Johnson, for Bp. Clarkson.....	5	00	
“ Proceeds collections, Board of Missions ½.....	215	74	
<i>Piermont</i> —Christ.....	2	50	
<i>Richfield Springs</i> —.....	6	30	
<i>Rockaway</i> —Trinity.....	25	00	
<i>Rondout</i> —Holy Spirit.....	8	30	
<i>Rouses' Point</i> —Christ.....	19	38	
<i>Schenectady</i> —St. George's, for Bishop Randall.....	116	25	
<i>Troy</i> —Holy Cross.....	70	00	1156 01

<b>Western New York</b>			
<i>Binghamton</i> —Christ.....	18	35	
<i>Deveraux College</i> .....	5	00	
<i>Geneva</i> —Trinity, Ladies' Sewing Soc'y.....	25	00	
<i>Mount Morris</i> —St. John's.....	7	23	
<i>Utica</i> —Calvary.....	5	00	
“ Mrs. Thos. H. Hubbard.....	100	00	
<i>Stafford</i> —St. Paul's.....	3	00	
Collection at Diocesan Convention for St. Stephen's, Portland, Me.....	96	95	
Tithe offering.....	2	00	262 58

<b>New Jersey.</b>			
<i>Morristown</i> —St. Peter's, of which from B. C. Morris, Esq., \$100.....	203	00	203 00

<b>Pennsylvania.</b>			
<i>Bloomsburgh</i> —St. Paul's.....	11	60	
<i>Lower Merion</i> —Redeemer.....	175	00	
<i>Philadelphia</i> —Gloria Dei, a member.....	5	00	
<i>Salem</i> —St. John.....	3	82	200 42

<b>Pittsburgh.</b>			
<i>Pittsburgh</i> —Part of collection at Del. Meeting of the Board of Missions, of which for Bh. Clarkson, \$200.....	661	74	

<i>Pittsburgh</i> —A widow's mite.....	1	35	
“ St. Peter's.....	82	40	745 49

<b>Maryland.</b>			
<i>Aquasco</i> —Miss A. W. G. Crompton.....	1	00	
<i>Baltimore</i> —Rev. E. Allen, D.D.....	1	25	
<i>Bladensburg</i> —B. C. Loundes, Esq.....	2	50	
<i>North Elk Parish, Cecil Co.</i> —St. Mark's Chapel.....	11	63	
<i>Washington</i> —“Nellie Easton”.....	5	50	21 28

<b>North Carolina.</b>			
<i>Beaufort</i> —St. Paul's.....	8	30	
<i>Lincolnton</i> —St. Luke's.....	2	50	
<i>Rutherfordton</i> —.....	5	00	15 80

<b>South Carolina.</b>			
<i>Bonneau's Station</i> —Black Oak Miss. So.....	10	95	10 95

<b>Louisiana.</b>			
<i>New Orleans</i> —Calvary.....	15	00	15 00

<b>Arkansas.</b>			
<i>Batesville</i> —.....	9	00	9 00

<b>Kentucky.</b>			
<i>Jefferson County</i> —St. Matthew's, for Bh. Whipple.....	26	35	26 35

<b>Ohio.</b>			
<i>Cincinnati</i> —St. Paul's, for missions west of the Mississippi.....	90	00	
<i>Oberlin</i> —Christ.....	5	26	
<i>Portsmouth</i> —All Saint's.....	36	00	
<i>Stuebenville</i> —St. Paul's.....	33	00	
<i>Warren</i> —Christ.....	26	25	190 51

<b>Indiana.</b>			
<i>Bristol</i> —St. John's.....	4	83	
<i>Bruceville</i> .....	5	00	
<i>Goshen</i> .....	3	50	
<i>Madison</i> —Christ Ch. S. S., 2 classes, for Rev. P. E. Hyland, W. T.....	75	00	
<i>Princeton</i> .....	1	30	
<i>Valparaiso</i> —A Communicant.....	50		
<i>Worthington</i> —St. Matthew's.....	2	50	92 63

<b>Illinois.</b>			
<i>Arcola</i> .....	2	00	2 00

<b>Wisconsin.</b>			
<i>Peshigo</i> .....	2	03	
<i>Steven's Point</i> —“Church of the Intercession”.....	5	25	7 28

<b>Minnesota.</b>			
<i>Castle Rock</i> .....	5	30	
Offerings of thirty-four border children.....	7	39	
<i>Rosemount</i> .....	4	80	
<i>Stockton</i> —Trinity.....	2	50	
<i>Vermillion</i> —“Mr. Gregg”.....	1	00	20 99

<b>Iowa.</b>			
<i>Davenport</i> —Bishop's Church.....	16	10	
<i>Mount Pleasant</i> —St. Michael's.....	6	70	22 80

<b>Missouri.</b>			
<i>Kansas City</i> —St. Luke's.....	20	00	
<i>Fayette</i> .....	5	00	35 00

<b>Miscellaneous.</b>			
Mites for missions, ½.....	10	00	
Interest on trust funds.....	1046	93	
Part proceeds Delegate Meeting.....	60	79	
“ F ”.....	10	00	1127 72

Total.....\$473 35

ERRATA.—In the October number for St. Paul's, Philadelphia, read St. Paul's, Chestnut Hill.

# MISSIONARY TRACTS.

NUMBER ONE.

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## Delegate Meetings of the Board of Missions.

OCTOBER, 1866.

MEETING IN PROVIDENCE, RHODE ISLAND.

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ADDRESS OF THE REV. F. D. HUNTINGTON, D.D.

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“THE BEST MEANS TO BE USED BY THE PAROCHIAL CLERGY FOR AWAKENING AND MAINTAINING MISSIONARY ZEAL IN THEIR RESPECTIVE PARISHES.”

IN all ordinary cases, and within a reasonable term of years, the interest of a parish in missions will be measured by the interest of the Rector. These two may not be quite equal at any given time; it is hardly to be expected that the laity, as a whole their daily occupations being secular, will maintain as high a pitch of fervor or as constant a recollection in respect to any branch of purely religious obligation as the clergy, all whose cares and studies are drawn that way. But, equal or not, the missionary zeal of the “people” will flow and ebb, rise and sink, with that of the “priest;” only, time of course must be given for the power of intellectual and sympathetic impression to take effect, and that, with the same degree of fidelity, will necessarily differ in quickness and energy, with differing degrees of magnetism and communicativeness in the organization of ministers as of other men. But the law of dependence and correspondence between the people’s interest in any branch of church propagation, and the Pastor’s, is fixed; and in that simple truth there is matter of searching thought, not to say of humiliation, for us of the ministry.

Starting with this law, without which there would be nothing further to be said on the subject proposed, the question opens, how the minister is to convey the power of his own conviction and the life of his own feeling to his flock; or, what is the same thing, how he is to use what there is in himself to kindle and call into action what there ought to be in them.

## FIRST OF ALL, LOVE OF CHRIST.

Beyond all peradventure, first of all, supremely and indispensably, by wakening in the people's hearts an over-mastering *love of Christ*. And this for two reasons: First, that Christian missions have no proper business in the world unless they carry and proclaim *that Christ*, and secondly, that the entire experience of the subject has proved, just as the philosophy of it would have predicted, that there is no motive-power capable of sustaining this form of sacrifice except *that love*. Unless the Cross is to be planted on every spot of ground where the missionary's foot treads, we can no more project the visible apparatus of the Church over new territories very far, than St. Paul without it could have disturbed the silver-shrine manufacturers at Ephesus, or perplexed the stoics at Athens, or made the Cæsar's proconsuls tremble. And unless affectionate devotion towards Jesus the Saviour nerves the hand, and offers the gift, and sends the preachers, we can no more persuade our people to support them, very long, than Gallio could have persuaded St. Paul to sail to Europe to introduce Christianity as a new phase of Judaism, or as a promising system of secular civilization. All the missionary life of the Apostolic age was unfolded out of the Person of the Saviour. So history has run. No body of men, by whatever name it has called itself, has ever accomplished anything more than a mortifying failure at missionary undertakings, if it has left Him out, whose mediation alone makes the missionary's message the unsearchable riches of the Gospel of reconciliation to conscience-burdened and dying men, and in whom dwelleth all the fulness of the Godhead bodily. So that without this personal affection and loyalty in the members to the living Head, we cannot hope to move men to maintain missions, nor would they be anything but a stupendous imposition if we could. They would be the spasmodic motions of a body without normal vitality; the more active the more ghastly. They would be, what some feeble efforts in this direction appear, the slackening and trickling remnants of a stream whose fountain is dry. They would perish. And as in the whole so in the portions. So far as you can create love, which is loyalty, to the Saviour, personal love, with all its inspiring elements of gratitude, faith and joy in it; so far as you can plant it deep and make it burn high, and healthily nourish it into a *sacred passion of the soul*, so far you have prepared in the people missionary power. It only needs then to be directed and applied. General parish interest and prosperity will not do. Religious abstractions, Christian idealism, the pride of competition in giving with a neighboring parish, appeals to send out the Gospel to protect business enterprise, to suppress riots, to lighten taxation, and to reduce the expenses of the police establishment, will not do. Nor will it avail much to send out men, and build sanctuaries for them, to do on Sunday what the lyceum lecturer and the review and the travelling concert-troupe can do as well or better any evening of the week, in any hall. We must be content to preach with all our heart, and all our strength, and all our mind, the simple fulness of the Gospel, which the Lord Jesus incarnated in His Person, and organized His Church to work out and hand down and publish through the world, until the fire is in men's bones and blood. And it will be there. The



principle is inwrought and infallible. He that has in that way freely received will in that way freely give, at last. It is in the nature of this "Christ formed within" to extend outwardly, to spread the knowledge, to hand along the torch and Cross, to make self poorer. Probably no human soul ever realized what it was to be redeemed from the burden and bondage of sin without wishing, nay, longing, to confer the blessing on another. In other words, the true life of the spirit of Christ is self-communicative, self-sacrificing, aggressive,—that is, missionary. It follows that the truer and deeper our regular parochial work is, the more thoroughly and effectually we are making the grace ready in the hearts of our hearers to answer to the great call, "Come over," of the Church, whenever it sounds,—nay, more than that, are training them to reach out and demand a field and a method of their charity, and to ask, What are we a Church of Christ for at all, unless something is given us to do, as Christ did, and for his sake?

I am not expected, however, to stop with a position of generality so broad as this, or merely to enlarge upon it. Come, then, a little more to particulars.

#### DETAILED INFORMATION REQUIRED.

The Gospel ground being, as we have seen, prepared, I think the interest and by practical consequence the offerings of the parishes, in and for Church missions, will be in the ratio of the particular and detailed *information* presented to them, as to the need, the opportunity, the mode of operation, and the probable or actual results of labor in the field. There is some element in man naturally, and he does not lose it by being baptized and confirmed, or by going into church, which makes him susceptible to the influence of facts and the narrative of facts. An alms-basin or a contribution-box has in itself no dramatic character; but put a dramatic sketch, however rough or free, representing pathos, by the side of it, and you will see at once, in the basin or the box, the relation between images of nature and the springs of feeling. All persons who have had much to do with begging for a variety of objects know that certain questions rise immediately, and as it were spontaneously, in those that are asked to subscribe: "What will it cost?" "How much have you got, and how much yet to get?" "When will it be done?" "What are the peculiar circumstances?" If it is a church-building or chapel you want, and you have the plan in drawing of the structure, then every step in the examination of it will lead along the man's interest, and entangle his sympathies in the project before he is aware. If it is a missionary you want to support, two or three instances of what that workman has done, and therefore can do, in his place, tell more than an hour's argumentation or expostulation. If you seek relief for ignorance or destitution, it is the figure of the pain, the form of the orphan child, the sight of the gangs of lawless youth in the neglected quarters of the city, the glimpse of the open gambling shops along the streets of the mining settlements with no church to offset them, the report of the infidel's blasphemy, that unclasp the givers' fingers. In most of our congregations, the people give chiefly for two reasons: one, that general Christian spirit or conviction

already spoken of, which makes giving a part of the disciple's duty, and the other, a wish to gratify the minister: and, in the distribution or appropriation of their offerings they lean almost entirely upon him. Suppose now there were added to these that third factor, a body of particular information, or a recital of incidents, having the mixed character of a demonstration to the judgment and a story of real life for the sensibilities, who does not see that the interest will go up at a wonderful rate? Of course, common sense will fix some limit to this multiplication of details, and good taste will reject too much breadth or length of anecdote. But most of us, in our staid and stately regimen, have a long stretch of liberty yet open before we come to that limit. Our Episcopal decorum will bear a good deal of animating. It is not fancy either, or the art of description, that is so much wanted. There are facts enough here to excuse the office of the imagination. I believe there must be in existence, at this moment, a fund of quickening and interesting facts, in the experience and knowledge of missionaries now living, sufficient to carry up, if they were universally known, our next year's missionary income one-third, or one-half. A great many of our missionary operations are stifled under generalities; they die, when if the good they have actually done were only known abroad, a hundred hands would reach forth to save them.

#### AN INTELLIGENT JUDGMENT NEEDED.

Nor is it the emotions or sensibilities only that are stirred. The judgment is made up—the intelligent judgment—on this knowledge of facts. The will is started and braced for action. It is a mysterious thing, but plain enough, that these different parts of our nature, understanding, feeling, conscience and will, interplay and stimulate each other, so that the mere knowledge of more particulars engages and sweeps along the sentiments of the heart; and the man who stops long enough to listen to the items of your case is enlisted, and made a doer for it before he is aware, not by constraint, but willingly. No analysis of the psychologists can explain it; but the Holy Ghost has announced it, and it is all legitimate working. It has been the way, ever since contributions were sent up to the poor saints at Jerusalem, and ever since the Word was sounded out from Thessalonica, and every young church sent forward the Gospel to the regions beyond. It is according to the whole genius of our Church system. Knowledge, no less than emotion, is one of her great powers. She proposes an intelligent doctrine, and offers it to the understanding as much as to the heart. She creates light and makes her path in it. Her creed is a declaration of facts; her Gospel is a history; and her own history is a Gospel commentary. We propose a Church-occupation of this country intensely real; and we do not expect American men, not even American Christians, to throw themselves into it, body and soul, to achieve it by faith and works, unless they can be shown that they have a solid ground of facts to work upon.

#### VALUE OF THE LIVING VOICE.

It may be asked how this information is to be given. In two ways; by the tongue of the preacher and by printed publications. There is a certain timidity, and

a certain servitude to routine, which restrain the pulpit from using more than half its latent strength in this direction. Most of us who preach act on the idea that a preacher is a little off his beat when he leaves the presentation of truth through processes of his own mind, in the more absolute or abstract forms of it, to present it through its embodied activities in persons and events. He *may* be off his old beat; but is it always certain he is not on a better track, if his object is to keep his congregation awake, and lead them on to broader and grander service for the Master in whom they already theoretically believe, but in whom they will probably never have a very practical or growing faith, till they are set about doing something for Him? It is safe to take it for granted that most of our people have made up their minds about the primary precepts and axioms of Christianity, and are waiting, consciously or unconsciously, to be guided up to some enterprize that shall freshen their worship, and develop them into the stature of complete men. Possibly our preaching would have warmer flesh and redder blood and stronger sinew in it, if it contained a larger infusion of missionary substance; that is, if it showed more what the Kingdom of Heaven has to do on earth, where it can be pressed, and how, and with what blessed and glorious results. Not that all missionary preaching should be a solicitation of means, or every missionary sermon end with a direct appeal for money. Far better that it should not, lest some restive hearer, impatient of too much begging, should scent the conclusion from the beginning, and turn away from it. Let us give the congregation sometimes the luxury of drawing a pretty plain inference for themselves, and of striking into an unsolicited liberality, which they will do if we can only expand and invigorate their Christian manhood, by holding up to them the great and the little tokens of the Messiah's marvellous march over the earth.

#### VALUE OF PRINTED PUBLICATIONS.

Then there are printed publications, full of missionary intelligence and thought which would certainly arouse a really increased interest if we could only break up somehow the strange apathy and negligence about them. We have now—there is no doubt about it—in the *SPIRIT OF MISSIONS* decidedly the best conducted and most readable magazine, devoted to purely missionary objects, published by any Christian body in this country. The comparison might fearlessly be submitted to any literary committee; and I believe no reader of the last year's numbers can question it. But with the present intellectual activity and literary competition in other departments of reading, our organ cannot possibly be made too able; and the opening of it in every Christian family would produce a manifest effect on the resources of the Board, as well as on the Christian satisfaction and intelligence of the laity. I am inclined to believe, however, that any very extensive additional circulation of our missionary literature, whether general or local, must be either very gradual or else gratuitous. To expect men to subscribe is to suppose the interest already existing, which the journal is wanted to generate. And yet pastoral recommendation could doubtless do much more than has ever been done.

## THE LAITY TO BE TOLD WHEN THEY DO WELL.

I mention, in the next place, the principle of encouragement. It appears to be perfectly in accordance with the highest and purest exercise of Christian simplicity and honor, that our laity should be dealt with on terms of confidence. They deserve to be told when they do well, just as scrupulously as when they come short. If we ask them to set their mark for a particular object higher than last year, and stretch their generosity to a certain specified sum, and they do it, why should they not have the next Sunday a recognition of so honorable an effort, not for their pride but to cheer their future exertions? St. Paul understood that wisdom, and acted on it in his Epistles. And this suggests the remark that reports of what becomes of offerings, and of the benefactions actually wrought by them, when it is quite practicable often prove the most effectual of exhortations for further munificence—provoking more of that cheerfulness in giving which the Lord loves than either direct and incessant solicitation or censorious thrusts at parsimony. I confess, for one, that with myself, beyond a certain point, extended declarations of how little we are doing are depressing. It must be a remarkably adroit oratory in the travelling agent, or a Rector uncommonly strong in the affections of his charge, that can expect to scold men into great liberality. We all know well enough that our Church is not doing more than a tenth part of what the present demands of this nation, the openings all around us, the outcry of three races on our own soil, white, red and black, the midnight of paganism that fringes with its broad margin our little Christendom, the inroads of superstition and heathenism, and the Spirit of our Lord, and the letter of His word, and all the rich inheritance of her own doctrine, and order, and liturgy and the nurture of the young, fairly require of us. But we know as well that, on the testimony of the best-informed statistician that has investigated the subject a Presbyterian, Churchmen give as liberally in proportion to their numbers as any denomination. But tell them that, were they to give according to what they have received in their Church, no denomination could be expected to give one tenth as much as they—and that they cannot deny.

## NO FEAR AS TO THE RESPONSE.

Nor need there be any great fear that the people will complain of the frequency with which Christ's missionary work is brought before them, if only these rules are followed; that they are made to feel that it is Christ's work, and that it is pleaded for in His spirit. There may be some trifling comments at first, half pleasantry and half earnest; but all the time there is a secret advocate for us within them, and the farther on they go, the more the reasonableness and the joy of entering into the magnificent enterprise of spreading the Gospel, "from the rising of the sun to the going down of the same," will come out before them with cumulative power. It is amazing how easily in giving, as in other things, the weight of habit is thrown over from one side to the other, as is seen in the facility with which even the weekly offertory is

established by almost any judicious and persevering Rector that desires it. The truth is, God when He made us, and gave His Son for us, so fitted the two together, that when the life of Christ—that is, missionary life—is once fairly planted in a man, it grows by the operation of a divine and beautiful law within itself.

#### DIVERSITY IN METHODS.

Another principle is diversity—diversity in the directions given to the interest of the same people, and diversity in the methods of exciting interest, as adapted to different communities. Every Rector has been struck with the wisdom of that Providence which has arranged together the singularly varied preferences of different minds for the several kinds of missionary enterprize, and in turn the adaptation of these kinds of enterprize—foreign, domestic, diocesan, rural, municipal, educational, freedmen, church-building, book and tract distribution—so that the whole multiform system of the evangelizing movement of the Church should go forward at once. It would seem to be wise to make room for this comprehensive economy, in developing the resources of each single Parish. And yet, while an opportunity is given in the circuit of the Christian year for all to contribute according to their individual tastes and biases, I cannot help believing that those have been the most successfully trained and generous parishes where the principal stress has been laid on some one, two, or at most three favorite causes; where the people are instructed to look forward to these collections, and to look back to them, as epochs in the annual period; to emphasize them, to lay apart sums for them, and by all means to swell them to the utmost amount—every man, woman, and child exercising a certain vigilance and forethought for them. Ordinarily I suspect almost any congregation can be healthily and lawfully wound up on this system to a signal outlay for the Lord once, or more than once, every twelve-month. And in most cases, the people will be led to take a just satisfaction in outdoing each year the performance of the year before.

A corresponding diversity will be found in the instrumentalities best suited to enliven and support the missionary feeling. One parish will seize eagerly upon missionary reading scattered through the pews. Another will be readily called together in the evening for a monthly missionary lecture, and the hearing of letters and reports. One will respond best to private weekly five-cent or larger subscriptions; another to the plan of ticket-pledges; another to the open appeal in the Church. One Rector does best to present and explain every object himself; another to call in a secretary or agent. One can succeed in going face to face for their gifts to his parishioners, though I must say the objections to this, as almost unavoidably discomposing the wholesome and simple relations that ought to exist between Pastor and people, strike me as well nigh insuperable; another will confine himself to the official and public plea before the Sunday assembly. The main point is, that everybody should be made to feel, without the possibility of a doubt, that the minister is thoroughly and heartily, in every fibre of his body and yearning of his soul, in earnest to call out a steady and steadily increasing

missionary power in his charge; and his own consecrated and hard-working life must confirm the word.

#### A PROMISE OF GLORY FROM THE CHILDREN.

But there is one principle which not only deserves a special and separate observation, but has a universal importance, and must by all means be kept in view through all varieties of administration. Children must be trained to this interest in the mission of the Church, and to systematic offerings for it, just as diligently and patiently as they are taught the catechism, or any one of the commandments. Here opens for us, my dear friends, a boundless hope. When we are nearest to despair of the adult members of the Church ever coming up to the Scriptural standard of charity, when the scant offerings and the cold replies even of Communicants make us feel that the law of love is a dead letter, and we stand dumb with amazement that men who have ever called Christ Master can possibly go on, in an age and a land like ours, accumulating fortunes for anything but the Lord, or spending them for anything but the advancement of His Kingdom,—then we can turn with comfort to the young. So long as children are born and baptized in the Church, we need not give over the struggle. The Father, the Son, and the Holy Ghost have fashioned them into a mysterious and affecting readiness for this heavenly discipline. No munificence that reckons its allotments by thousands or by millions if we ever heard of such things, can surpass in spiritual splendor the little savings and self-denials of a child for the missions of the Church. There is a promise of glory there. Whatever else the Sunday-school may do or fail to do, it can foster this juvenile self-devotion. And then who knows but, instead of a gift reckoned in the arithmetic of this world, the youth may offer himself one day at the altar, and from learning to help send and speed the feet that are beautiful upon the mountains may say to the Bishop of souls, "Here am I; send me?"

#### ROUNDABOUT DEVICES DEPRECATED.

6. Once more, in awakening and maintaining missionary zeal, it will avail nothing it will damage and derange everything, to corrupt the *fountain* from which all pure and strong missionary activity must spring, to introduce any machinery which is not in harmony with the disinterested and unalloyed simplicity of the love of Christ for His divine goodness, for His precious blood. We must not so speak of *causes* in missions as to leave the impression for a moment that they are anything but so many branches on the mighty stock of the one all-embracing and everlasting cause—the Kingdom of God. We must not so worship the net and drag which gather in the visible show of results as to deny the Great Miracle-worker, who, faith knows, can come to us on the ship and on the waves alike. Once let the people get poisoned with the wretched falsehood that, in order to carry on the work of the Church and meet its costs, they must contrive some roundabout device of sale, or fair, or pic-nic, a mixture of merchandize, cajolery and merry-making, by which the few shall be deluded into parting with more than they want to give, and the many shall be educated into the worse delusion of supposing they are not to surrender anything to the Christ who died

for them without an ostensible equivalent taken back, and you strike at the root of all Christian charity while the name is on your lips. You cast up a treacherous highway for the Lord's feet. You hide out of sight the central reality of sacrifice, which is the giving up to God of that which costs the selfish heart something. You eat out the heart of the Church to extend its outward prosperity. No scheme or endeavor to carry up missionary zeal will bear inspection, which interposes a worldly or self-seeking or ambitious motive, between the soul and the Saviour. Through whatever plans, or economies, or ingenuities of Church-extension, all the while there should run this determined purpose and aim:—To educate the heart and the mind of the people, more and more, up to where they will long to send the Gospel to every creature because it is the Gospel, and to surrender everything to the Son of Man,—for Himself alone.

“See,” said the luxurious and lazy abbot in his dining-hall to the abstemious saint and student who stood a prophet at his door, like John out of the wilderness in Herod's court, “See yonder bags of coin from my tenantry, and be assured the Church cannot say any longer, ‘Silver and gold have I none.’” “No, Sire,” replied the lean and solemn guest, “neither can she go on to say, ‘In the name of Jesus of Nazareth, rise up and walk.’” If the Church would fill out her rightfully ordained office on this continent, restore the waste places and occupy the new, she must re-affirm and illustrate, first of all, the law of systematic and thorough-going sacrifice. She must not cheat her children with the dream of putting the garment of Christ's righteousness on themselves or others, so long as the thick and close undergarment of their own selfishness clings fast to them and is not torn apart and cast off. She must teach and train every child she baptizes to keep his hand, his feet, his eyes ever ready and intent to seek out the places of self-denial for the glory of her Head; and then it will come about, as the promises of God are true, under the wonder-working spirit of life in Christ Jesus, that a *love* for this kind of service will grow up, and a *sacred passion* for the Church's honor will be kindled, such as will cast out the bondage of constraint, and enthroning the royal law of liberty, which is “ready to give and glad to distribute.”

The grand cure for our cold short-comings will be had less by attacking them in detail than by substituting for the barren indifference from which they spring this same *sacred passion for Church service*, which, pressing up and ever beating in the full heart, fills all the veins in the body, as the vigorous head-spring pushes its water into every hollow and crevice, up to its highest level. Higher than that nothing but artificial apparatus, whose nature is to wear out, can force the stream. Then the given Parish, the mission, and the Church at large, will grow as the root in rich ground grows through its pores. And then shall the Tree of Life, which is on either side of the river, yield its twelve-fold fruit of Apostolic refreshment, and its leaves be for the healing of a nation even so embittered and distracted as ours has been. The First and the Last has said it, and the Spirit and the Bride say, Come.





# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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DECEMBER, 1866.

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### EDITORIAL.

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#### AFTER THOUGHTS OF A DELEGATE MEETING.

ALTHOUGH a very full and faithful account of the Delegate Meeting at Pittsburgh has been given to the public by the worthy editor of the *Western Episcopalian*, who was present on the occasion, which account appeared also in the last number of the SPIRIT OF MISSIONS, yet there are some things that deserve to be said concerning it, which it is impossible for a general account to reach. It is not unfrequently the case that much of the benefit of a most profitable sermon is lost by a want of meditation upon its lessons, and by permitting other things to crowd it out of mind. The same is true in respect to all religious meetings in which profitable sayings are uttered and stirring exhortations are given.

We trust this will not be the case in reference to our Delegate Missionary Meetings. We wish to improve them as much as possible. Of the one held in Providence we cannot speak from personal observation as we were not present; but of the one held in Pittsburgh we can thus speak, and esteem it a privilege so to do. We desire to pause, therefore, amid the rush of events and the accumulation of other matter, and gather up the fragments of this rich repast that nothing be wasted—for it was the Master's feast—and recall some of the thoughts and utterances that so kindled our hearts with love to Christ, and to one another, and to the whole world.

First of all a word concerning the *pecuniary results*. We speak of this first not because we consider it of the first importance. It is in some respects of the least importance. It is by no means just to estimate the benefits of these Delegate Meetings by the amount of the collections made at the time and place in which they are held. The whole amount of the collections made during the meeting of the Board of Missions in the City of New York, in October, did not exceed six hundred dollars. This certainly could not be justly taken as the measure of good resulting from this meeting.

Still less should the collections at any subordinate meeting be taken as such criterion. The amount of the collections at Pittsburgh was over two thousand dollars, which was most creditable when we consider the pressing demands upon them from their own young and growing diocese. But if the amount had not been half that sum we maintain that it would have been no proper index of the interest felt in the meeting, or the benefit resulting from it. The great benefit of such meetings is in awakening a missionary spirit in the minds and hearts of those who attend them, and which they carry away with them to their homes and to their respective fields of labor; each one thus becoming the centre of new life and influence for the glory of Christ and the salvation of souls.

A very prominent thought, which deeply impressed itself on the minds of all present at the meeting in Pittsburgh, was the necessity of *a more active co-operation of the laity with the clergy in the work of saving souls*. Too much is left to the minister, and too little responsibility is felt by our communicants in this regard, male and female. It is impossible for a minister to be everywhere, and to know the needs of all in the community in which he lives—no one knows how much good he can do, until he tries, in winning souls to Christ and strengthening the hands and the heart of the minister of the Gospel. What impressed this truth so deeply upon us at Pittsburgh was the presence of a prominent layman from Philadelphia, who gave most interesting accounts of the great good that had been accomplished in his own city by earnest laymen and women taking hold and working for Christ. We wish that many others would go and do likewise. We fear that many are laboring under the same mistake that this earnest brother said we once labored under, viz., that “whenever he prayed to the Lord to send forth laborers into his harvest, his mind always turned to candidates for the ministry, and he never once thought that he might go himself as a layman into the great harvest field of the world, and work for Christ in trying to win souls to Him. But God had opened his eyes, and had greatly blessed him in his endeavors to save souls, and would bless all who would engage in the same great work.” We pray that God may open the eyes of many more of our Christian laymen who have talents, and wealth, and social influence, all of which, if truly consecrated to Christ, could effect great things for Him, and for all of which they must render their final account to Him.

Another prominent characteristic of the prevailing sentiment of the meeting at Pittsburgh was *the humiliating sense of past deficiencies* in the Lord's work, and especially in the work of missions, in endeavoring to promote a missionary spirit among the people; and many publicly pledged themselves that they would, from that time, begin their whole work anew in this respect, in imparting missionary intelligence and exhorting their people to more earnest prayer and larger benevolence. The Rector of a large and influential parish, after making, with the rest, such confessions as are above referred to, pledged that, for the future, the missionary contributions of his parish should be double what they had ever been before, and that he would himself

undertake the agency of the SPIRIT OF MISSIONS, and go from house to house soliciting subscribers. And this leads us to speak more fully of a topic which occupied very much of the attention and a large share of the discussion at the informal meetings, *viz.*, *the necessity of a greater diffusion of missionary intelligence among the people.*

Wherever the people are well informed upon the subject of missions there we always find them interested; and, as a general thing, their interest is just in proportion to their information. There are persons in many of our congregations who have objections to Missions, and especially to Foreign Missions; and some go so far as to say, they do not believe in Foreign Missions. But invariably it is found that such persons have either been misinformed, or are entirely without information upon the subject; and hence their objections are founded, aside from their own selfish indifference, in ignorance or misrepresentation. And such persons seize upon false statements respecting the work of Missions, made by ungodly sea-captains and avaricious merchants much more readily than upon the facts; and many good people are prejudiced by such statements, and do not take the pains to inform themselves as to the facts.

Now the only effectual way to remove these false impressions and awaken an interest in the cause of Missions is, to diffuse among the people the knowledge of the facts connected with the Missionary work. These may be easily gathered from the sources appointed for that purpose. In our own Church the SPIRIT OF MISSIONS is the organ of Missionary intelligence. It may not meet every want; but it does meet, in a large measure, the object for which it is designed. At all events those who read it are more interested in the cause of Missions than those who do not; and we are sure of large Missionary contributions from parishes wherein it is widely circulated.

Pastors can do much in increasing the circulation of this periodical if they will. Let every pastor in our church make the effort to put the SPIRIT OF MISSIONS into every family in his parish; or, if he cannot do this, let him take one Sunday in every month in which to lay before his people such Missionary intelligence as the SPIRIT OF MISSIONS contains, and put with it, if he chooses, such as he may gather from other sources.

In all the parishes where this is done there is Missionary life. Let it be done in all our parishes, and they will all soon be alive with a Missionary spirit.

But the crowning feature of that meeting was *the manifest presence of the Holy Spirit.* Seldom have we witnessed more unmistakable evidences of God's presence among His people. These were seen in the spirit of love and harmony that prevailed, and in the one object in which all hearts seemed united—*viz.*, the glory of Christ in the salvation of sinners. We refer more especially to the informal meetings, for it was in these that the fire was kindled which spread through all the others. The great question seemed to be: "How can we do more to save perishing souls?" And God made Himself manifest in our midst as He always will, when such a question agitates in earnest the minds of men who meet together on such occasions. All hearts

seemed melted down to the simple grasping of this one idea ; and if ever the love of Christ pervaded an assembly it was then and there.

The earnest words of exhortation that fell from the lips of one and another were as live coals, increasing the interest and kindling the zeal, until all hearts glowed with enthusiasm. New and lasting friendships were formed, and old ones were renewed and strengthened. Those of differing views on minor points saw face to face, and joined hands and hearts in the one great work of saving precious souls for whom Christ died. In this there was more than harmony—there was deep emotion which could only utter itself in the suffused eye and the silent clasping of each others hands.

Bishop HEBER'S missionary hymn, "From Greenland's icy mountains," was appointed to be sung at the conclusion of the services of the last evening, but, beautiful and inspiring as it is, and much as we had enjoyed singing it on the previous evenings, yet, now that we were about to part, it seemed inadequate to express the profound emotions of gratitude and praise that filled our hearts ; and so it was proposed to substitute the "Gloria in Excelsis" in its place, and in that grand old hymn of the ages, the spirit of the meeting reached its fitting climax, and found its full expression. Thus closed one of the most earnest and missionary meetings it has ever been our privilege to attend. May its hallowed influences long linger in our hearts, and may its blessed fruits be seen in the salvation of many souls.

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#### HEATHEN AND ROMAN CATHOLIC MISSION HOUSES.

ALMOST every system of religion, whether Christian or heathen, has its missionary society, its mission houses, and its missionaries. Hindu idolaters have numerous mission houses, from whence men are sent into all parts of India to teach and uphold heathenism. These houses are called *Maths* or *Muths*. Generally they comprehend a set of chambers for the mahant, or superior, and his permanent pupils, and a temple sacred to the deity whom they worship. The disciples under training for their work of propagandism vary from three or four to thirty or forty. One class of these trained men are called *Pandars*. They travel thousands of miles to make converts to heathenism, and to hold up to the rude aborigines the supremacy of Vishnu or Mahadeva.

Seeing the effectiveness of the graduates of these Hindu mission houses, the Christian Church of the fourth century, according to MOSHEIM, established similar institutions after these Indian models. Some of the monasteries of the middle ages were nurseries of Christian evangelists. One of the most notable of these was that of Iona. The capitular bodies connected with the old cathedrals were, in their origin, established largely for a similar purpose.

#### ATTEMPTS IN RECENT TIMES.

In more recent times, when the Dutch were the most enterprising people of Europe, a missionary seminary was projected, in 1612, at Leyden, by VALÆUS, professor of theology, of which he himself became the first principal. In 1677, Dr. HYDE, Canon of

Christ Church, Oxford, proposed that one of the halls in that institution should be set apart as a missionary college, with the name of *Collegium de Propaganda Fide*. In 1695, the celebrated Dean PRIDEAUX made a similar proposal to Archbishop TENNISON, accompanying his written argument in its favor with a gift towards it of one hundred pounds. About the beginning of the last century, in 1716, Mr. STEVENSON, Chaplain at Madras, pleaded earnestly for the erection of colleges in Europe for training missionaries, and teaching some of the languages that are necessary to them. Practically, however, very little appears to have come out of all these proposals; for, unhappily, during the seventeenth and eighteenth centuries, the Protestant Churches were more given to controversy than evangelization. But how was it with the Church of Rome during this period? When it was evident that Romanism was losing ground in Europe through the progress of the reformation, IGNATIUS LOYOLA, FRANCIS XAVIER, and other kindred spirits, determined to win ground for it in Asia, Africa, and America; believing fully at the same time that success abroad would react beneficially upon their Church at home. Owing to the persuasions of LOYOLA, and the self-denying and brilliant example of XAVIER, some of the choicest spirits of the Roman Catholic Church of that day gave themselves enthusiastically to the missionary work in India, China, Japan, Western Africa, and Paraguay. And LOYOLA was right in the estimate which he formed of the effects of such labors in extending the bounds of the Romish Church abroad, and strengthening it at home. To this day the examples of XAVIER, and RICCI, and VERBIEST, and ROBERT DE NOBILI are placed before the young men in Romish institutions, and not without great effect. These zealous propagandists soon perceived that not only must educated Europeans go abroad, but that the natives of the various countries must themselves be trained for the work of missionaries, and in 1622 was founded, by Pope GREGORY Fifteenth, the famous *Collegio de Propaganda Fide*, with the express object of training, as missionaries to heretical or heathen countries, young foreigners, who should return to their native lands to spread the Romish faith. That college building in the Piazza de Spagua at Rome has been the great mission house of the Romish Church. It is so still. The number of pupils now amounts to one hundred and twenty from all countries. Its library contains thirty thousand volumes, and many valuable manuscripts. Attached to the College is a printing press, from which many works of great typographical beauty have issued. During Epiphany week, "the annual festival of languages" is held in the Chapel of the Propaganda. It lasts two days, amid a crowded assemblage of cardinals, monsignors, and visitors from all nations—admitted by ticket; when the pupils recite speeches and poetry in their own languages, relating to the work of missions as the result of Christ's manifestation to the Gentiles. As many as thirty-two different languages have been spoken at this festival in one day. The importance attached by the Church of Rome to this institution may be seen in the fact that its missionary committee consists of ten or twelve cardinals, and a report is given in every Sunday to the Pope.

## OTHER ROMISH MISSIONARY COLLEGES.

But this is not the only "mission house" of the Romish Church in Europe. At Naples there is a Missionary College, founded, a century ago, by the celebrated Jesuit missionary to China, Father RIPA, for the training of Chinese youths for the mission work in their native land. It contains, at present, twelve students. Latterly, France has taken the lead of all countries in the number of Romish missionaries sent to heathen lands; and at Paris there is a flourishing missionary college in the Rue de Bec, which has sent out a great number of laborers into the field, and who, in the spirit of self-sacrifice and identification with native society, have set a noble example, worthy of a purer creed. Some of the bishops and missionaries from this institution have won the crown of martyrdom in China, Cochin China, and Corea. A room in this College, called La Salle de Martyrs, is set apart for exhibiting their relics and the instruments of torture by which they met their death.

But beside these "mission houses" proper, Rome has many other educational institutions in which there is a good deal of missionary spirit. In an address delivered before the General Assembly of the Free Church of Scotland, in June of this year, the Rev. Dr. DUFF made the following statement:—"Some years ago, a Jesuit missionary came home from China. He announced that he wanted recruits, and immediately from every part of Papal Europe he received offers from persons who welcomed the perils and dangers of the enterprise. In two colleges of Portugal alone—Evora and Coimbra—there were no fewer than *ninety* who pressed their services upon him—many of them sending very long letters, all written and signed with their own blood, indicating in this manner, that they 'had the holy courage to despise the horrors of martyrdom, and offering cheerfully to the Lord that little of their blood as a testimony of their great desire to shed it all for His sake.'"

## THE RESULT OF ALL THIS TRAINING.

As a result of this training in mission houses, and cultivating the spirit in other schools of learning, Rome has to-day no less than two thousand Jesuit missionaries, besides numerous Franciscans and Dominicans; and no less than four million of francs are annually given for their support, through the "Society for the Propagation of the Faith." Rome is now losing ground, politically and ecclesiastically, in some parts of Europe, in Mexico, and in some parts of South America; but she is gaining ground ecclesiastically and spiritually in almost all other parts of the world. Her missionary vitality was perhaps never as great as it is to-day. The testimony which the bishops and clergy of our own Church give, concerning the zeal, activity, and success of the Romanists in Great Britain and our own country, especially the West, is reproduced in the language which comes to us from Protestant missionaries almost all the world over. No country is too remote, or climate too fatal to deter them, and in almost every country they precede Protestant missionaries.

The tidings have just reached us of the massacre of a bishop, nine priests, and thousands of converts in Corea, a country yet unoccupied by Protestants. The Rev.

Messrs. GULICK and CHAPIN, of the American Board, have lately penetrated into Mongolia from Peking, and Mr. CHAPIN writes:—"I have a feeling of heartsickness at the thought that, judging from the history of the past and the prospects of the future, it will be many years before Protestant missionaries secure the vantage ground in Mongolia, now occupied by the servants of Rome." *The whole of Protestant Christendom sends but one hundred ordained missionaries to China, while Rome has sixteen bishops, three hundred foreign priests, and a host of native propagandists in that empire!*

From Equatorial Africa, the Rev. HORACE BUSNELL writes:—"The Papal power, now waning in Europe, seems, through the instrumentality of the Jesuits, to be renewing its efforts at conquest in Western Africa, where, at an early day, it held even whole tribes south of the equator under its dominion."

A Protestant missionary in Damascus writes:—"Large portions not only of the Orthodox, but of the Armenian, the Jacobite, and the noble, beautiful old Nestorian Church, have fallen a prey to the Jesuits. Their ancient liturgies have been barbarously mutilated by the Congregation of Rites, and the people of these Churches have become virtually French subjects."

We are all aware of the zeal with which the English Church Missionary Society has prosecuted its missions among the Indians in Prince Rupert's Land, and other portions of the Hudson's Bay Company's territories. The devoted men who are laboring there have encountered the emissaries of Rome at every turn, and met with opposition from them at all their stations. The Rev. Mr. KIRKBY holds a position in the very vanguard of the heralds of the Cross in this bleak region—namely, at Fort Simpson, on the Mackenzie River. When he went there, five or six years ago, he found Romish priests there before him, "and they did not scruple to tell the Indians at large, previously to his arrival, that he was a bad man come to destroy them, and that whoever received his instruction might probably be taken ill and die, and their souls would go to the great fire." There are now in the Mackenzie River district a bishop and eight priests, besides several lay brothers, who have expressed their determination to root out Protestantism from the district.

Papal influence is one of the most formidable obstacles which the missionary has to meet, and what makes it all the more formidable is the efficient training for their work which Romish propagandists have. And if ever our world, or any large part of it, is to be reclaimed from the abominations of heathenism and the superstitions of the Papacy, we must not only greatly multiply the number of our missionaries, but we must give them a more thorough and efficient missionary training. This conviction has forced itself upon the minds and hearts of the earnest friends of missions; and in another number we propose to show what has been done or is now contemplated in the matter of establishing Protestant Missionary Training-Schools, and in imbuing theological seminaries generally with a missionary spirit and influence.

*A VIVID PICTURE OF MISSION LIFE.*

A WORK of the deepest interest has recently been published in England, entitled "*Mission Life in the Islands of the Pacific.*" Since the publication of the *Life of Williams*, the martyr of Eromanga, there has been no picture from the South Sea Missions so vivid as this. It is mainly the story of one of the most interesting and successful of missions, and of one of the most remarkable of missionaries, the Rev. AARON BUZACOTT, the apostle of Raratonga. There is scarcely a spot in the whole mission field which can compare with Raratonga in the variety and abundance of its precious fruit: and the change has been principally wrought through this one man, who lived to see an entire race of savages transformed into an earnest, energetic Christian community.

The Raratongans were fierce Cannibals. Their greatest chief had human flesh suspended in joints to the trees round his house, like meat on the hooks of a butcher's stall. Human sacrifices were offered to propitiate the gods, and licentious rites were practised with a licence that throws the worst of Egyptian or Hindu impurities in the shade. The Tahitians said the Raratongans were the fiercest savages they had ever known. WILLIAMS sent two teachers there, but they barely escaped with their lives. He was for giving up the island, as the people were so hopelessly bad, but an intrepid native Christian, named ΠΑΡΕΙΗΑ, sprang up and leaped into the sea, crying, "Whether the savages spare me or kill me, I will land among them; Jehovah is my shield, I am in His hand." His life was preserved, and he was partly successful. WILLIAMS, after a time, visited the island, and was there when BUZACOTT and his wife arrived from England. "Is there any danger?" Mrs. BUZACOTT said to WILLIAMS, startled by the aspect of the crowds on the beach. "There is none," he was able to reply; but it was a reply he could not have given a short time before. And although there was no danger of immediate death at the hands of the natives, yet there was danger when ancient warriors, who could not endure the restraints of the new religion which was preached, combined with seventy of the priests to plot against the missionaries. The chapel and the school-house were burnt, as were also the houses of the natives who seemed to favor the new religion. But while these things were going on, a pestilence broke out among the people, and that was followed by a fearful hurricane, "when the ocean seemed to rise bodily, and sweep over the lowlands;" and the natives felt that God was speaking, and that they must hear. They dropped in one by one, confessing their sins, and inquiring what they must do to be saved. In 1831, four well-known men were baptized; and after this, "scarcely a sermon was preached without a blessing. Penitents came daily, anxiously inquiring, and often by night the missionary would be aroused by some sin-stricken soul unable to wait until morning, and eventually the whole island became a garden of the Lord."

Of the first four Christians, the following mention is made: "MARAU, who had murdered a father with his seven children, died full of joy. TUATA died, exhorting an ungodly nephew, on whom his words took effect, and who in his turn died as a teacher



in New Caledonia. MIRATAU, an old warrior, passed away in a calm, firm trust. And MA, the sorcerer, to whose gain the Gospel put an end, is still alive, at four-score years, the Christian patriarch of the island."

The social and civilizing results at this island have been no less remarkable than the spiritual. From the first, Mr. BUZACOTT had to be the pioneer of civilization, as well as the herald of the cross. It was three years after he and his wife landed there before another ship touched at the island, though now one hundred vessels go there annually to trade with the civilized natives. He had, therefore, to minister to his own necessities, and be his own carpenter, cabinet-maker, and upholsterer. "Mr. BUZACOTT commenced modestly with a footstool, and advanced to a four-post bed; he made chairs, but the wood was green, and they quickly fell to pieces; he planted a field with sugar-cane and boiled the juice into treacle in a sauce-pan; and salt he obtained from sea-water. The failures were perplexing enough, though only a stimulus to an active and practical mind; and we are not surprised that, before long, the mission-house was well furnished by his own hand; that the mission families were never without sugar; and that the builder of a four-legged stool became the architect of a church. When there were only a dozen slates for fifteen hundred scholars, he utilized a slaty stone of the island, and converted the spikes of the sea-urchins into pencils."

Meanwhile he was mastering the language, and he lived to complete a translation of the whole Bible, and the natives eagerly purchased five thousand copies of the first edition. He prepared numerous school-books, and superintended the school for boys, and Mrs. BUZACOTT those for girls; and "it became a rare thing for a child of eight to be unable to read and write." The results of the labors of these earnest missionaries and their native helpers are thus summed up:

"The original native hut was merely a respectable shed, thatched in with palmetta leaf, provided with an aperture of four feet square for door and windows, and sufficiently large to receive from forty to fifty tenants. At Avarua, the principal station, a broad and level road runs for two miles parallel with the beach, bordered on each side by detached cottages, that, with their bright coral plaster, and Venetian blinds, and pretty gardens, look more like a European than a native settlement. Ornamental plants shade the white coral footpath from each house to the street, which is itself planted with beautiful rows of the Ti tree. Many of the cottages are stone, and are furnished with beds, tables, chairs, sofas, and cupboards. About a quarter of a mile from the road, on a terrace cut away from a steep hill, lies the mission-house, gleaming through an avenue of cocoa-nuts. The mission college is a much larger building, also on ground terraced out of the hill, and built of block coral. Besides school-rooms, lecture-rooms, and residences, it includes a surgery; and close by are the cottages of the married students. Six months probation is always required, and the course occupies four years. Their wives are trained by the missionary's wife; and the unmarried students live together, though all meet in the common dining-hall, where the women superintend the commissariat week about. The annual cost of a student is £5; and twenty students and their wives can be educated, clothed, and boarded for about £3 a week. The chief edifice of the settlement is the handsome Gothic church, the third that Mr. BUZACOTT had planned and built. The massive walls are three

feet in thickness, and, like the college, it has been constructed to resist the fury of the storm-wind.

“Only a few years ago, the children on that island were running about naked and filthy, indulging in all kinds of vice, and actually eating human flesh. The change in dress is almost as complete as the climate will permit. A native, who had been out a little into the world, declared, on his return, that the people were dressed ‘the same as in Sydney.’ Cotton, indigo and sugar are cultivated; horses, cattle, and farm-yard fowl have been introduced; and the gardens display almost every vegetable and fruit that will freely grow. Thirty years ago a hurricane would have swept away the food of the people, but much of what they at present consume can be ‘prepared and kept with care.’ A hundred vessels call in one year. A code of laws is fairly administered through judges and police, who are to be found in every settlement. Congregations no longer assemble at the will of the chief, or by military summons, but with as much earnestness as in Europe, and most families worship God twice a day. On one occasion, no less than seven hundred communicants assembled round the table of the Lord. And an anecdote, taken at random, will show the sincerity of the Christian life. Amid the weeping which rose at tidings of WILLIAMS’ death, a native stood up and said: ‘Do not delay to send the Gospel to Eromanga. The Word of God must prosper where the blood of His servant has been shed. The seed is already sown.’ And a hum of *Amens* followed the appeal.

“That is the picture left of Avarua—of a change that was chiefly wrought through one man, whom the islanders venerated as a father in Christ, and who lived to see an entire race of savages transformed into an earnest, energetic Christian Church. His strength was overtaken, and at length gave way. He had already spent five years in England, but they were spent in hard work, in revising and completing the translation of the Bible. He had found time to sail among the islands, and encourage and help the missionaries. And his unbroken toil had worn him out at last. He determined to leave the work free to a younger and stronger man, and left the island. ‘Barakoti,’ said one, ‘I know what we were in heathenism. These eyes of mine have seen it. No lives were safe. We were like beasts; and when our bodies were slain, they were dragged about the ground and ill-treated; others were cut in pieces whilst alive, and suffered all kinds of cruelties. This was our state when you came amongst us. You taught us better things. Do not leave us. Live and die with us.’ The people flung themselves at his feet, with tears, that he might change his mind. Resolute in this, as in all else, he quietly continued the preparations for his departure. The population accompanied him to the beach, and stood weeping on the shore; and from the deck of the *John Williams* the true-hearted missionary took his last look of the happy town he had created, and watched those shores recede that he had first seen with so much wonder thirty years before. He was to have returned to England, but he died last year in Sydney, working to the end, and the last words he spoke were something like his life—*Christ is all in all.*”

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#### DEATH OF THE BISHOP OF CALCUTTA.

A paper on Colonial and Foreign Churches, drawn up by the Rt. REV. DR. COTTON, Bishop of Calcutta, was read by CANON TREVOR, at the English Church Congress at York, and received with some impatience by the audience, a fact for which we doubt

not every individual present felt a pang of regret, when they heard a few day's afterwards of the death of this distinguished missionary Bishop. He was drowned in attempting to land from a steamboat on the Ganges. His death is a severe blow to the whole Anglo-Indian Church.

Just ten years ago DR. COTTON preached the sermon in the Chapel Royal, Whitehall, on the consecration of the present Bishop of London, by whose influence two years afterwards he was appointed to the chief bishopric in India. The late Bishop was educated at Westminster School, from whence he proceeded to Trinity College, Cambridge. For some years he was an assistant-master at Rugby School, under the late DR. ARNOLD, and in 1852 was appointed to the head mastership of Marlborough College, which appointment he held until 1858, when he was consecrated to his Indian see. He was the sixth Bishop of Calcutta, DR. MIDDLETON, appointed in 1814, having been the first; DR. REGINALD HEBER, appointed in 1822, the second. DR. J. T. JAMES, appointed in 1827, the third; DR. J. M. TURNER, appointed in 1829, the fourth; DR. DANIEL WILSON (formerly Vicar of Islington,) appointed in 1832; and DR. COTTON, the late Bishop, in 1858. The diocese of Calcutta includes the Presidency of Bengal, with the North-West Provinces, Oude, the Punjab, Assam, Arracan, Tennasserim, and the Straits Settlements. The area is 301,102 square miles, the number of clergy in the diocese about two-hundred. The nomination to the vacant see will rest with LORD CRANBORNE, M. P., the Secretary of State for India in Council. How much will depend upon the appointment of a fit successor!

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## MISSIONARY CORRESPONDENCE.

### GREECE.

#### LETTER FROM THE REV. DR. HILL.

In a letter dated September 5th, 1866, Dr. Hill notices the great encouragements they have in commencing their new scholastic year, both in connection with the boarding or pay school, and also the mission schools properly so called. The part referring particularly to the Mission Schools we have to defer until the next number.

ATHENS, September 5th, 1866.

#### SCHOOLS.

Our scholastic year (which terminates on the 10th of July in every year) was brought to a close very satisfactorily, and with a prospect of increased influence for good. The reopening of our schools after the customary vacation of eight weeks, took place on the 1st, O. S. We were

perfectly astonished to see the anxiety of the parents to obtain permission to send their daughters and small boys to our schools, pupils of every grade and of every age from four years old up to twenty, not only from Athens, but from other parts of Greece have flocked to see us, so that although only a few days have elapsed, we have already registered more than we had under our instruction during the whole of the past year at any one time.

#### AN ENCOURAGING STATE OF THINGS—PROSPECTS OF THE MISSION.

Our mission, I may truly say, so far from being on the decline, was never more hopeful, more stable, more encouraging, that it is at this moment. We find already that we shall have our hands full of work.

Indeed there seems to have arisen, I know not how or where, (humanly speaking,) a remarkable interest in this community and in other parts of Greece, with regard to our mission as affording the only means of procuring for their children the benefits of a religious education. There are many other schools, both here and elsewhere, where a certain sort of education can be obtained; but they do not satisfy the craving after something more solid.

I assure you with the most perfect truth, that every application, without exception, is accompanied with the remark, "We want our children to have a religious (often) a moral education, and where is that to be found but in your schools?" They say they are persuaded that education which is not based upon morality (this is the more general expression for religion) is worse than useless. They are perfectly disgusted with the false and hollow system prevailing in every department of education in this country, and I verily believe we could empty every school in this city, and with one or two exceptions, in our neighboring large towns, Patras, Syra and Nauplia, had we room and other means of meeting this emergency.

#### TWO ASSISTANTS IN THE WORK.

In a former letter mention was made of two pious, devoted, single-minded, young Christian ladies, whom a gracious Providence has directed to devote themselves to a life of labor for the advancement of their sex in everything that is "lovely and of good report" among women. Miss CALLIOPE KÉEHAÏGA, educated by us from her youth, now about twenty-five years of age, and young Mrs. CHRISTOMANUS, twenty-three years of age, both accomplished women and inseparable friends. They have both been in Europe, the one in England the other in Germany, and both speak English, French and Greek with elegance, and Mrs. C., German. Her mother being a native of Vienna, but of the Greek religion. The latter is highly con-

nected, and has received a very careful and elegant education, and her eldest brother is a distinguished savant, professor of chemistry in our university. CALLIOPE'S education has also fitted her for great usefulness in every branch of education. She is a fine classical scholar, but this is not her principal accomplishment, which is to win souls to Christ. She has gone through a series of trials, which her early education in our missionary school and family fitted her to bear and to profit withal. She has a ripe experience, an affectionate heart and wonderful aptitude to impart instruction. Our expectations expressed in the letter of February, 1865, have been more than answered with regard to these interesting persons. CALLIOPE has been growing in grace and in all knowledge, and Mrs. HILL finds in her a sweet companion and an able co-worker in the spiritual training of those who have been committed to us by their parents, with regard to whom we seem to hear every day the voice of God saying to us, "Take these children and bring them up for me."

These, then, are the two co-workers with Mrs. HILL, and to them she has confided the department of the education of the higher classes, a department which has been so little understood, and so much misrepresented, the importance of which, as connected with the mission, we endeavored to explain to our friend the Rev. Dr. Leeds, last Spring. These two persons receive their pecuniary remuneration entirely out of the proceeds of the paying school. The whole department is self-supporting, and none of the mission funds are expended upon it. These young persons, however, reside with us, and form a part of our private family.

We have already twenty-two resident pupils, and others expected; and although one week has not yet elapsed since the reopening of the school, already thirty-six pupils of the higher class are in attendance, and many families are still out of town.

I have thus given you, as succinctly as possible, a statement of the present condition of that department which God in His goodness has enabled us to reorganize after so many years of interruption, upon a better footing, I think, than ever before.

**AFRICA.**

LETTERS FROM THE REV. THOMAS TOOMEY.

ROCKTOWN STATION,  
Near Cape Palmas, Aug. 24th, 1866. }

REV. AND DEAR BROTHER: You would have been truly delighted, and very much encouraged concerning the Lord's work in Africa, if you had been with us at our last most delightful convocation. My heart was cheered as I saw the teachers and catechists, regardless of political difficulties, coming from Webo, Tabo, Gititabo, Riverside, Hoffman, Spring Hill, Hanhtelu, Fishtown and Rocktown stations, to meet at the latter place, on Friday 10th of this month. The services, commencing Friday, A. M., and closing Sunday evening at nine o'clock, were, throughout, most cheering and refreshing to all present. During the session we enjoyed our many prayer meetings, and animated missionary addresses from the teachers and catechists.

Brother HARTLEY, who was appointed to preach the opening sermon, having failed to make his appearance amongst us, it devolved on me to preach the opening sermon, which I did from Jer. xiii. 20. Urging, especially, in our teachers, catechists and elder Christians, generally, faithfulness to bring up, in our schools and Christian villages, the flocks committed to their care by the blessed Saviour, and Christian friends in America, in the love and fear of the Lord. It is animating to see the desire to do good which shows itself in our Grebo young men at present, and how the far interior is, slowly and steadily opening to missionary labors. Surely the good Lord is going before His Church in her labors of love, making the

crooked places straight. We have here, at Rocktown, two boys from beyond Webo, on whom we have placed the most sanguine hopes of their being by and bye, by the help and grace of God, fitted and commissioned to preach and teach the way of salvation to their benighted people in the "vast interior."

The Rev. S. W. SETON has made a missionary tour to the Panh country, of which, doubtless, he has advised you in private letters.

As soon as I can absent myself for a month or so, without injury to our work and plans of operations on the beach, I anticipate making a missionary tour to the Panh country to preach, and try to obtain a couple of boys for our school, so that in this way we may have free access to that people (pleasant, and open-hearted, we learn), and preach the glad tidings of salvation through a crucified Jesus. Yes, we feel, and know that this same Jesus is Emmanuel, God with us, and by faith we behold His cause, by the efforts and prayers of this Church, prosper abundantly; so, that, by the mighty power of the Holy Ghost, the comfortable Gospel of Christ shall be truly preached, and truly received to the breaking down the kingdom of sin and satan in Africa.

I have much pleasure also in stating the steady progress and advancement of our youth in the training school, under the faithful and efficient teaching of Mr. JOSEPH ELLIOTT.

Bohlen station continues to prosper. The Christians have their regular religious services and prayer meetings weekly. THOMAS C. BROWNELL and EDWARD NEUVILLE are faithful laborers. They have gathered into school seven boys, some of whom are from (beyond Bohlen) forty miles interior.

It is most cheering to learn of the missionary training school now in operation at West Philadelphia. May it indeed prove by fruits—faithful laborers—an Antioch to Africa and other heathen countries

in sending forth young men of educated piety, full of zeal for the honor and glory of God and the salvation of precious souls.

—  
CAVALLA, September 6th, 1866.

I arrived here on Monday, the 3d inst., and found Miss SCOTT all alone and well, and cheerful, and as busy as a bee.

You will be surprised to learn of the departure of Mr. HARTLEY and family, by the *Thomas Pope*, for the United States. They sailed on Tuesday, Aug. 28th.

I am rejoiced to be able to say that the Deacon and all the Christians at Cavalla are doing well. They are very kind and attentive to Miss SCOTT, and punctual and faithful in their spheres of duty. Even the heathen people in the towns are very respectful and quiet when at the mission house, so much so that Miss SCOTT feels perfectly at home in their midst, and has much influence with the people. Next week I go on to Bohlen, visiting on my way the stations on the river.

Mr. THORNTON, who has charge of Bohlen station, has been accused wrongfully by the people of Webo, who say he interfered with their trade. This accusation, we all know, is false. They stripped and beat him and his wife, and made them pay a considerable fine. I feel very anxious to be there and use my efforts to settle the difficulty. Oh! for patience and wisdom, and the constraining love of Jesus, to enable us to bear with and teach these poor ignorant souls.

The *Cavalla Messenger*, for the present, will be stopped. I have no time to attend to its publication. It needs the constant presence of a missionary here to keep it up.

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**CHINA.**

REPORT OF THE REV. ELLIOT H. THOMSON.  
SHANGHAI, *June 29th*, 1866.

DEAR BROTHER: With the restoration of peace in the eastern provinces of China, the prospects for mission work have bright-

ened. But it is of the work in our own mission that I would speak more particularly.

Since the beginning of the year we have had a good deal to encourage and cheer us. Our schools have all a sufficient number of scholars, each for the work of one teacher. The Chinese written character, and their mode of teaching, make it far more laborious than a school of the same number of scholars would be at home. They teach each boy singly. It seems almost in vain to try to get them to adopt the plan of teaching by classes.

We have kept up all of our stations with the exception of Loo-teen, which did not seem to thrive. It seems to have been blighted by the unfaithfulness of the teacher and catechist who had it first in charge. It has been thought best to withdraw the second teacher, and place him at a new station nearer home. We have a good many additions, and some whom I hope may become useful.

AN INTERESTING CASE.

One case in particular of a young man who has left his home to come some eight miles to find a missionary, is of special interest. He met with a Romanist teacher and was impressed with what he heard. He lost his faith in the idols, and would not join in the family worship and sacrifices. His father became very angry with him, and made his home so uncomfortable that he could not remain. He had heard the missionary say he was from Shanghai, he therefore came thither to seek him out. The first place of worship he came into was our city church, where Mr. Wong, our native presbyter, was preaching. He began to talk with him, and was so much pleased, that he determined to receive regular instruction, and in due time was baptized. Mr. Wong is very hopeful of him, and thinks, with further instruction he may be made a useful man; he is ready to learn, and to teach what he has learned to others. May the Lord grant that he

may prove an earnest worker. We need greatly native helpers in the field.

#### THE NATIVE CATECHISTS.

Our catechist Ting seems to promise well; he is teaching and studying at the same time. He speaks well, and has a good command of the literary language. Since my last report Hoong-Niok has left his secular employment, where he received a larger salary than we could allow him, and has joined us. I am much pleased with him. He is ever ready and willing to work. He is now studying with me, and uses the same Chinese teacher that I do to prosecute his Chinese studies. He needs this from having been in America so long.

Yung-Kiung is helping me still. I find him of great assistance in business matters, he having so much experience out here. He will join us in due time, and I feel that, as a help in the mission, he will be a very valuable addition to our force.

#### THE NATIVE PRESBYTER.

Mr. Wong has been going on with his regular work, being the charge of the city church and the school there. He is growing in experience and self-reliance; he now preaches from five to six times a week. The visiting of the church members and looking after the poor and sick also occupy his time.

Dzau Sen Sang, long the deacon of the Church of England Mission, helps at our city church, and the members of Dzau's church all commune with ours on the first Sunday of the Chinese month. Dzau is an elderly man, not very active, but he seems very honest and sincere, desirous of doing good.

#### MRS. THOMSON'S LABORS.

I have already mentioned that Mrs. Thomson has been enabled to get a very suitable person for a female Bible-reader. She studies with Mrs. Thomson in the forenoon, and then goes out in the afternoon to visit the families. We have been

very fortunate to get one so well suited to the work. She is zealous and can read, which are such qualifications rather difficult to find in those of the proper age for the duties required of her.

The younger females, such as those from our boarding-school, could not undertake to visit the families. Mrs. Thomson has also a good Bible-class on Sunday, of the female members of the Church; they attend well. She has also begun a female missionary society, the members of which each contribute a little work, which is to be sold and the proceeds go toward the support of a girl's school. This school has already begun, and they have as many scholars as they want to begin with. Her day-school for girls is also well attended. She examines them once each week on the lesson they have gone over with the teacher. Miss Fay has kindly taken the examination of a day-school for girls in the city for us, as I examine the boys of the English Church Missionary School for her. She seems in good health and in good spirits.

#### VISIT OF BISHOP WILLIAMS.

The visit of our Bishop elect was of great benefit to us. So good a man coming in among us could but do us good. His stay was prolonged by the want of a vessel homeward bound. During that time he went around and stirred up the old scholars, and organized a missionary society. This society meets once a month, and an address is delivered, and a report on some mission field is read. Each member subscribes a small amount, which goes to the support of "The Chinese Native Missionary Society's" day-school for boys. The meetings have been thus far well supported, and I trust will be a means of a great deal of good, in keeping up their interest and in bringing the old scholars together.

#### MR. THOMSON'S OWN LABORS.

As to my own work, I preach from four to five times during the week, and four

times on Sunday during the day, and read the service in the evening. I have to look after the various schools, and to attend to the business of the mission, of which there is generally a good deal of one kind or another. There are also a number of calls on my time, being the only American Episcopal minister at Shanghai. I desire to spend a good part of my time at my Chinese studies, but I must candidly say that I cannot get the time while there are so many other calls pressing upon me. There have been for the six months just

past:—Baptisms: Adult Chinese, 12 adult foreign, 1; infant Chinese, 4; infant foreign, 1; total, 18. Death, adult, 1. Received back to communion after discipline, 1. Scholars in day-school about 160. Communion alms of Chinese, \$24.45

Three of the baptisms were by Mr. Wong of the additions to Deacon Dzau's congregation. The one foreign adult baptist was of an officer of the United States steamer Wyoming, one of the heroes of the Kearsarge, he was baptized by me at our chapel.

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## MISCELLANEOUS.

### THE TRAVELLER'S TREE OF MADAGASCAR.

THE native name of this tree is Ravinala, or "Leaf of the Forest," as if it was the most beautiful leaf and the most beautiful tree of all others, as indeed it is wherever it abounds. Mr. ELLIS says that he frequently counted from twenty to twenty-four leaves on a single tree; the stalk of each leaf being six or eight feet long, and the broad leaf itself four or six feet more.

The whole of these twenty-four bright green gigantic leaves, spread out like a fan at the top of a trunk thirty feet high, presents, he says, a spectacle as impressive as it is rare and beautiful.

This tree contains, even during the driest season, a large quantity of pure, fresh water, supplying to the traveller the place of wells in the desert.

Mr. ELLIS and party stopped one morning near a clump of these trees. One of the natives struck a spear four or five inches deep into the thick, firm end of the stalk of the leaf, near to where it joined the trunk of the tree, and, on drawing the spear back, a stream of pure water gushed out, about a quart of which was caught in a pitcher, and all drank it on the spot. It was cool, clear, and perfectly sweet.

Mr. ELLIS has recently returned to England from his fourth visit to Madagascar,

and we hope he will give us another volume on his experiences during the last four years in that country. He says that there are now ten thousand native Christians in the capital of Madagascar, and five thousand in other parts, and that the number is steadily increasing.

Our engraving of the "Traveller's Tree" is one of the many beautiful ones contained in the *Missionary Picture Gallery*, noticed on page 709. The engravings, however, look much more beautiful in the book, as the quality of the paper on which they are there printed is very superior.

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### THE INCOMES OF SOCIETIES.

The "*Macedonian*" says: The incomes of the leading Missionary Societies of Great Britain have increased, within fifteen years, from twenty to ninety per cent. The incomes of the leading societies in America have, in the same time nearly doubled.

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### THE ONE GREAT AIM.

"Be your money millions or mites, be your talents two or ten, be your hearts young and green, or seared and withered, lay them at a Saviour's feet, and let the advancement of his Kingdom, be your one grand glorious aim."—DR. GUTHRIE.





THE TRAVELLERS' TREE OF MADAGASCAR.

## SUMMARY OF NEWS.

## ENGLAND.

The executive committee of the Society for the Propagation of the Gospel have resolved, by a vote of nine to three, to discontinue the annual allowance of two thousand dollars which they have hitherto granted to Bishop Staley's Mission in the Hawaiian Islands.

In reply to an application from Bishop Smith, urging that the see of Victoria (Hong Kong) should be filled, without further delay, the Secretary of State for the Colonies says that he is now in communication with the Archbishop of Canterbury in reference to a clergyman qualified and ready to undertake the office of Bishop, and that he does not anticipate any difficulty in supplying fitting authority for the consecration.

## SCOTLAND.

The Committee of the National Bible Society of Scotland, who in 1863 printed the Efik Translation of the New Testament, made by the Rev. Hugh Goldie, agreed at their meetings on the 15th October to be at the expense of printing, stereotyping, and binding the above-mentioned translation of the Old Testament. Thus this Society will be instrumental in putting into the hands of a large and influential people in West Central Africa, a complete version in their own tongue of the blessed word of God, made for them by Scotch missionaries.

## SWITZERLAND.

The consecration of the first Greek Church ever erected in Geneva took place on September 26th. This building has been reared by the Russian community there, headed by their pastor, the Archpriest Petroff. The site has been granted free of cost, by the Grand Council of Geneva, who probably desired not only to testify their respect for the members of the Greek communion, but also their remembrance of the decisive part taken by the Emperor Alexander, in 1814, in the restoration of Swiss independence. The ceremony of the consecration was imposing, and the church was thronged; the strict

adherence to the Eastern liturgy, half Greek and half Slavonic, almost causing the audience to forget that they were in Geneva, in the nineteenth century. Father Vasilieff, Archpriest of the Russian church in Paris, presided, assisted by Father Petroff, the pastor, and other dignitaries of the Greek Church, from Nice and Weimar. Their brilliant costumes of silk and gold contrasted strikingly with the simple black dress of the Protestant pastors who were present.

## JERUSALEM.

A German lady having visited Jerusalem, has founded an asylum for the lepers, who occupy a quarter on Mount Zion, near the tomb of David.

## INDIA.

We notice a report from a missionary of the Church of England, in Travancore, in which he mentions that during the month of May 328 converts from heathenism were baptized by himself and two brother missionaries. The baptized came from a large district of country, from fifteen congregations, and while none had had less than two years' instruction, some had no less than five. Most of them were of the Palarie caste, and had been slaves formerly, and according to competent testimony, they are becoming very much changed in habits and appearance. "Six years ago," said a headman of a late Syrian Metran, "I employed clubmen to guard my paddy, while being reaped at Coomarote. Now, for two or three years, I have left it entirely to your Christian Palaries, and they reap it and bring it to my house. I get more grain, and I know these very men were the fellows who robbed me formerly."

At Lahore, two well-educated and influential Mohammedans,—one a deputy inspector of schools, and the other a teacher in a government normal school,—have written a book on the comparative claims of Christianity and Mohammedanism, and have publicly announced their belief in Christianity and their purpose to become mem-

bers of a Christian church. Others are associated with them.

#### THIBET.

We have already announced the ingathering, by the Moravian missionaries, after ten years toil, of the first fruits of the Thibet mission, in the baptism of two converts. The brethren in Europe have been anxiously awaiting further information. After the lapse of an unusually long period without intelligence—owing, it appears, to the blocking up of the passes by an early and very heavy fall of snow—letters, long delayed, arrived. These brought information of the general well-being of the mission family, and of the progress of the work. The Gospel leaven is diffusing its influence more extensively. Two more natives have been baptized, and an inquiring spirit seems to animate others, among whom it is en-

couraging to find some of the neglected and degraded women.

#### BURMAH.

Dr. Francis Mason, of Toungoo, has been for some time engaged in preparing a grammar of the Pali, the sacred language of Burmah, and a dialect of the Sanskrit. Many scholars, especially in Europe, have subscribed for the work. It has been delayed for want of Sanskrit type, but is now slowly passing through the press.

#### CHINA.

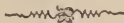
Prince Kung is the greatest man in China. He rules over China on behalf of the Emperor, who is only a child. Recently, in the presence of Dr. S. Wells Williams, Secretary of the United States Legation, Prince Kung emphatically commended the Christian Sabbath, which he declared to be a most beneficent institution, and that the absence of it in China was to be deplored.



MEMOIR OF THE REV. MR. HOFFMAN.—A memoir of the late Rev. C. COLDEN HOFFMAN is about to be written, by a clergyman who was an intimate friend of this eminent missionary. Persons who are in possession of letters written by Mr. HOFFMAN, will confer a favor by sending them to the Local Secretary of the Foreign Committee, 19 Bible House, New-York. If desired, they will be returned after the publication of the Memoir.



THE LETTERS OF MISS CATHERINE E. JONES.—The letters of the late Miss Catherine E. Jones, who was for so many years connected with our China Mission, have been collected and arranged by one of her sisters, who intends soon to publish them.



MISSIONARY PICTURE BOOKS.—Messrs. Hurd & Houghton, of this city, have just published two works which are admirably suited for Christmas and New Year's presents to the young. They are entitled "*The Oriental Picture Gallery, or Illustrations from India, China, and Japan;*" and "*The Missionary Picture Gallery, or Illustrations from British America, Mohammedan Countries, Africa, and New Zealand.*" Each of the books contains between forty and fifty of the most beautiful of the illustrations which have appeared in the publications of the Foreign Committee, accompanied by explanatory remarks and missionary information. The engravings are mostly of a large size. The books are of quarto size, with illuminated paper covers. They are printed at the Riverside press on the finest paper. Either or both of them will be sent from the Mission Rooms, postage free, on receipt of the price—seventy-five cents each.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Oct. 1st, to Nov. 10, 1866:—

<b>New Hampshire.</b>							
Claremont—Trinity, a poor woman.....	1 00	1 00					
<b>Vermont.</b>							
Enosburgh—Christ.....	7 43						
Sheldon—Grace.....	23 35	30 73					
<b>Massachusetts.</b>							
Boston—Advent for Grace.....	100 00						
St. Stephen's S. S. for ed. of a child in Africa.....	100 00						
Brookline—St. Paul's, additional, (\$50 of which special outfit of Rev. Mr. Nelson's children	620 00						
Plymouth—Christ, five cent coll.....	6 78	826 78					
<b>Rhode Island.</b>							
Newport—Emmanuel, for Miss. House, Phila.....	73 38						
Providence—St. John's five cent coll.....	89 25						
South Scituate—Trinity.....	6 00	168 63					
<b>Connecticut.</b>							
Bridgeport—E., for the Liberian Ch.....	5 00						
Middletown—Holy Trinity, part of missionary coll.....	15 50	18 50					
<b>New York.</b>							
Albany—St. Paul's.....	10 00						
Beechwood—St. Mary's, a family off'g for Africa, \$325; for Haiti, \$100; General, \$40.....	465 00						
Buttermilk Falls—Holy Innocents.....	5 00						
Charlton—St. Paul's, a communicant for Honolulu.....	10 00						
Clermont—St. Luke's, for Honolulu.....	4 00						
Haverstraw—Trinity.....	5 33						
Herkimer—Christ.....	2 00						
Irvington—St. Barnabas.....	15 00						
Kinderhook—St. Paul's five cent coll.....	16 25						
Monticello—St. John's.....	5 00						
New Brighton—Christ, children of a family for China.....	2 00						
New York—St. Ann's.....	9 00						
St. George's Miss. Chapel for China.....	35 00						
St. Philip's.....	4 00						
Collection at meetings of the Board of Missions.....	215 42						
Piermont—Christ.....	2 50						
Richfield Springs—St. John's.....	10 00						
Rockaway—Trinity.....	19 86						
Troy—Christ.....	25 00	845 36					
<b>Western New York.</b>							
Binghamton—Christ.....	16 00						
Le Roy—St. Mark's.....	33 48						
Mount Morris—St. John's, for Mission House, Phila.....	1 00						
Niagara Falls—St. Peter's.....	37 50						
Palmira—Zion.....	6 50						
Suspension Bridge—Deveaux College, \$5; tithe offering, \$2.....	7 00						
Utica—Calvary.....	2 00						
Waterville—Grace.....	5 21	108 60					
<b>New Jersey.</b>							
Crosswicks—Grace S. S. for Africa.....	12 65						
Morristown—St. Peter's, for Africa.....	40 00						
Orange—Lottie Fairbanks and Kate Woolsey, proceeds of a Fair, for China.....	10 00	62 65					
<b>Pennsylvania.</b>							
Germantown—Christ, for sup. of Rev. J. G. Auer, \$1,100; Gen'l, \$80;							
five cent coll. for Mission House, Phila., \$100.....	1282 50						
Harrisburgh—St. Paul's.....	30 46						
St. Stephen's.....	119 54						
Lancaster—St. James' five cent collection, \$15 50; H. K. Benjamin, for ed. of Samuel Bowman, Af., \$30,	45 50						
Lebanon—St. Luke's.....	15 10						
Philadelphia—Advent five cent collection for Africa.....	25 00						
Gloria Dei, a member....	5 00						
John D. Taylor, Treas. for the Liberian Ch....	366 75						
Salem—St. John's.....	3 00						
Sharon—Rev. W. S. Hayward, sub. to Cavalla Messenger.....	1 00						
Sterling—Zion.....	82 1892 67						
<b>Pittsburgh.</b>							
Pittsburgh—St. Andrew's, for ed. of Sarah Ormsby, China, \$25; S. S. for China, \$13; for Africa, \$13.....	111 00						
St. James', for ed. of F. R. Brunot and Geo. Slattry, Africa, \$60; S. S. for Africa, \$12 50.....	72 50						
Coll. at Delegate Meetings part of.....	661 74						
Widow's mite.....	1 35	856 53					
<b>Maryland.</b>							
Aquasco—Miss A. N. G. Compton.....	1 00						
Baltimore—Judson M. Duckett, Esq.....	10 00						
Bladensburg—B. O. Lowndes, Esq., \$2 50; for Africa, \$5.....	7 50						
Frederick—All Saints' five cent coll.....	45 00	63 50					
<b>Virginia.</b>							
Clarksburgh—Christ, five cent coll.....	14 80						
Cumberland Co—Miss M. E. Nash, for	1 00	15 80					
<b>Georgia.</b>							
Rome—St. Peter's.....		19 50					
<b>Ohio.</b>							
College Hill—Grace, a lady.....	10 00						
Fremont—St. Paul's.....	10 00						
Portsmouth—All Saints' five cent coll.....	36 00						
Warren—Christ.....	9 50	65 50					
<b>Indiana.</b>							
Valparaiso—Mrs. J. M. Cobbs.....		50					
<b>Illinois.</b>							
Manhattan—St. Paul's.....	10 00						
Rockford—Emmanuel.....	8 20	18 20					
<b>Minnesota.</b>							
Stillwater—Ascension, an old disciple, for Africa, \$2; for Bp. Williams, China, \$1.....		3 00					
<b>Miscellaneous.</b>							
A. B.....	11 50						
Mites for Missions.....	10 00						
A friend.....	5 00	26 50					
<b>Legacies.</b>							
Jamaica Plains, Mass—Miss Mary Davis, for Africa and China, \$200, (less U. S. tax \$12).....		188 00					
Total.....		\$5,204 15					

# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

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DECEMBER, 1866.

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### SELECTIONS.

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WE take the following article from the WESTERN EPISCOPALIAN, for which it was written, as we suppose, by a clergyman of our Church, who has been from the beginning a true friend of the freedmen. The suggestions are valuable and should be regarded by all the members of our congregations. Our own Church has a wide field opened to her in the South, and she should cultivate it. We should help our brethren there, who are ready and willing to labor for their education and elevation of the freedmen, and thereby at once promote Christian love, and give to the latter, the greatest earthly blessing, the pure truth of the Gospel, and the ministrations of an Apostolic Church :

REV. AND DEAR SIR:—I have read with much interest your remarks on the subject of the freedmen in your last issue, and in connection with the points you give, I would ask the liberty to make one or two observations. There is in the South, as you well state, an element which seeks to prevent the elevation of the negro. There is, at the same time, an element, and that including the great body of our clergy and laity, who are making the most heroic efforts for the negro's education. You must recollect that precisely the same division exists in our northern communities, in all localities where negroes are largely settled ; and that even in Pennsylvania, the negro is excluded from the High Schools, though the whole influence of religion and morality protests against such injustice. Now, when our clergy in the South take the lead in resisting this barbarism, are we to withhold from them our sympathy and aid. The only real questions are, are they in earnest, and are they taking a liberal view of the education they propose to give. To these points I answer :

(1.) Their earnestness is exhibited by their devotion to the work. You have already chronicled the fact that the Rev. Mr. Towle, a Virginia clergyman, in face of an angry mob which tore down a freedman's school-house he built with his own hands, is now engaged in erecting another school, which he teaches himself. I could mention other cases where Southern clergymen, whose own churches were destroyed in the war, have sought for aid, not to re-build these honored and beloved edifices, but to construct rude chapels for negro worship ; and I have before me several instances of eminent ministers of our Church, who are devoting themselves, and what remains of their income, most effectively and liberally to this same work. Few instances of missionary zeal can be found equal to what is shown by these men.

(2.) But are they enlightened in their zeal? Is the education they bestow equal to the need? I have only to answer, first, that they have gladly received Northern teachers as their assistants, and that three-fourths of the teachers sent them are New

England Episcopalians; and, secondly, the books they receive from us are those used in the New York common schools.

The question stands in this shape. Here is a noble and devoted Christian element in the South, which, against a powerful popular current, is seeking our co-operation in carrying on, on right principles, this important work. Are we to permit these men, who are standing out so heroically in the cause of humanity and sound policy, to sink back exhausted for the want of help? Are we to refuse to send what they ask, when there is Northern books and Northern teachers? Or are we to withhold from them direct aid, when that aid is to sustain such devoted men as Mr. Towle? And then as Christians, comes the serious question, will we co-operate on the other hand, with those general institutions which send from New England teachers who are mainly Unitarians and skeptics, and which avowedly profess to teach a religion without God and without Christ? The issue is just here:—on the one side, education on a Gospel basis, and with the aid of that section of the South which agrees with us as to this great work;—on the other side, education rejecting the Gospel, and based on an assumption which will prostrate the right minded portion of Southern society at the feet of that mob which is alike hostile to the negro and the North.

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We give the following article, taken from a secular paper, as confirmatory of what we have written in another part of this number, on the ability and eagerness of the colored race to learn :

We visited last week, says the writer, the Philadelphia Institute for colored youth, in Shippen street, and for two days witnessed its annual Commencement exercises. We saw there abundant evidence :

I. That under the management and instruction of colored teachers, male and female, there is in Philadelphia a school for the education of girls and boys in the Latin and Greek Classics, the Mathematics, History, Geography, and Composition, which is fully equal to the best of the endowed academies of Massachusetts and New-Hampshire. This is saying a great deal, but we will stand by it.

II. We saw that under the development of this culture, favored by the strong social position which the colored population in Philadelphia have attained in that freest of our great cities, there were one hundred and eighty-one boys and girls of African descent as intelligent, as self-respectful, as well mannered, as well dressed, and as promising as the same number of school children in any of the best schools in New-England. To be more specific—we saw a large school of colored pupils, who in no respect, save color and features, differed at all from the best educated and most carefully trained white boys and girls of the same age in the best Academies of the Northern States. In all respects they were fully their equals.

III. We saw colored children of both sexes, between the ages of twelve and nineteen, rigidly examined in Xenophon's Anabasis and the Greek Testament, in Virgil's Aeneid, Cicero's orations and Horace's songs, in plain and spherical trigonometry, Legendre's geometry, algebra, mental arithmetic, English analysis, history and geography, and saw that they understood and knew what they recited—that they were radically and thoroughly instructed—that their answers to questions were not exercises of memory—that they had not been drilled parrot-like for a public show, and that they had successfully received from colored instructors the education which our best schools give white children preparatory to entering college.

IV. We heard compositions read and declamations delivered upon such themes as "The Essential principle of a Republic," "Music as an Element of Worship," "The Education of Women," "The age of Pericles," "The American Congress," "The Province of Poetry," "Individual effort," "The new Rome," "The two Cæsars." These performances—original, marked with thought, of a high grade of excellence in the use of language and structure of sentences, and full of generous feeling and morality—had they been listened to by the most prejudiced, would surely have shamed them out of all further talk about the inferiority of the African race.

Richard Humphreys, a member of the Society of Friends in Philadelphia, preparing for his death in the year 1832, devised ten thousand dollars in trust, "to instruct descendants of the African race in school learning, in the various branches of the

mechanic arts and trade, and in agriculture, in order to prepare and qualify them to act as teachers in those branches of useful business." That little sum of money was the seed from which has grown up the Shippen Street Colored High School. It would well repay a visit by any generous and public spirited man in this city. The example of beneficence and patriotism set by the Quaker Humphreys, if followed in New-York by some citizen intrusted with great wealth, would produce results of the highest value.

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## EDITORIAL.

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### *THE CAPACITY AND EAGERNESS OF THE FREEDMEN TO LEARN.*

In the letters of our teachers, and of others engaged in the instruction of the freedmen, we have been particularly struck with two most important facts in relation to these people, which are sustained by the fullest consistent testimony; namely, that the freedmen are very susceptible of instruction, even in the higher branches, and that they are extremely eager to learn. In the correspondence in this number, will be found statements from two of our teachers in this connexion, that deserve the attention and consideration of all our readers. They have deeply impressed and encouraged us, and we doubt not will have the same effect on others.

The first is from Miss Ada W. Smith, teacher at Norfolk, Va., who has had large experience in teaching, and is fully competent, both from intelligence and observation, to give an impartial opinion. She says, "The fondness for learning among them" (the freedmen) "does not seem to diminish with the acquisition of opportunities, as is usual with white children; but each letter, word, sentence or recitation conquered, seems to give a fresh impulse to their quick comprehension. I find already this difference between the white and black pupil: where the white child would endeavor to shirk a recitation or study, the colored child will grieve and weep at an omission. Our scholars are ever ready to remain after school, that they may learn more rapidly. The small children will certainly compete with the more apt of Northern children."

The next is from the Rev. John T. Clarke, a born Virginian, who has spent his life in his native State, and who was, previous to the war, a large landed proprietor and slave owner, but is now engaged in ministering among and instructing the freedmen. No one will question his competency as a witness, nor ascribe his testimony to infatuation or a distorted mental vision. He says, "The progress of these children is very satisfactory; their behavior, generally, is all that I can ask, and in every aspect their improvement, both in their studies and in their manners and deportment, is such as to convince every intelligent and impartial observer that there is no natural inferiority, either of capacity or disposition, to hinder them

from being as much benefited as any other persons whatsoever, by the preached gospel and a Christian education. Time, and opportunity, and proper cultivation, will do for them precisely what they have done, and are doing, for all others—either nations or individuals.”

In connection with these statements we print the following brief article, taken from the *American Freedman*, which expresses the opinion of its editors, as formed from the correspondence of their numerous teachers. The statistics which it gives are very suggestive, and fully confirm its declarations:

“The freedmen’s eagerness to learn is attested by all who are familiar with them. The school-houses, however rough and uncomfortable, are crowded to overflowing. The threat of exclusion from the school, for a single day, is the severest to which the teacher need ordinarily resort. Notwithstanding the lack of an efficient school system and the absence of domestic government, the attendance of the freedmen’s children upon the schools provided for them compares favorably with that at the North. For example, in the District of Columbia, the daily attendance at the white school is 41 per cent.; in the colored schools 75 per cent. In the State of New York, daily attendance on the public schools averages 43 per cent.; and reaches its maximum in Boston at 93 per cent. In the colored schools in the city of Memphis it is 72 per cent.; in Alabama 79 per cent.; in Virginia 82 per cent. The progress which the children make is equally encouraging. Schools are rapidly improving in character as well as increasing in number.”

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#### C O N T R A S T.

FROM the last Annual Report of the Executive Committee of the American Missionary Association, (Congregational,) we learn that “for educational purposes among the freedmen were contributed \$376,353.25, and that there were employed among the same people, as teachers and missionaries during the past year, three hundred and fifty-three persons, distributed through all the Southern States.”

From the last Annual Report of the Executive Committee of the Protestant Episcopal Freedman’s Commission, we learn that they received during the past year, in money and clothing, \$38,106.71, of which they expended among the freedmen about \$31,723.71, having given employment, for longer or shorter periods, to twenty-one teachers.

From these two reports it appears that the Congregationalists expended the last year for work among the freedmen, eleven dollars and eight cents for every dollar expended by the Protestant Episcopal Church in the same field; and that the former sustained about seventeen teachers, where the latter employed one. We place these facts before our readers, leaving them to draw their own conclusions, and, if possible, to make their own explanations, merely promising that there is no reason to believe that the Congregationalists possess more wealth than the members of the Protestant Episcopal Church.



## MELODEON.

WE recently had a visit from Mr. OLIVER RONE, a vestryman of St. Cyprian's Church, of Newberne, N. C., which was organized, a short time since, by the Rev. HENRY A. SKINNER, missionary to the freedmen at that place, and teacher under our Commission. This visit gave us great pleasure, and, under the impulse of our feelings, we promised our esteemed brother to do what we could to procure a *melodeon* for the use of the congregation of St. Cyprian's, believing that there were, among our brethren of the North, some who would either give the instrument or furnish us with the money to purchase it. We take the first opportunity to lay the matter before our readers, and hope to receive substantial evidence that our confidence in their interest and liberality was not misplaced. We have been favored with the following *reminder* by brother SKINNER, and most affectionately ask our friends, or what is the same, the friends of the freedmen and of the work of our Church among them, to enable us to redeem our promise:

NEWBERNE, N. C., November 8th, 1866.

DEAR SIR:—My worthy and zealous vestryman, OLIVER RONE, returned from New York in the last steamer, bringing us encouraging accounts of the kindness with which he was received, and the interest shown in our work, by your Commission. Bringing also substantial proofs in the shape of books, which are highly acceptable just at this time. He mentions, also, that you were so kind as to give us the promise of a *melodeon* for the church, and has several times begged that I would write to you and remind you, lest in the press of business you should forget it. His anxiety on the matter can be accounted for by the fact that he has charge of the choir, and takes great interest in the music. We should indeed owe you many thanks for a better instrument than the little *toy* we now have—sweet enough in tone, and powerful for its size, but entirely insufficient for the purpose—besides having gotten out of order again though recently repaired. In addition to this, it is only a borrowed instrument. I have a choir of ten boys in training, upon whom I expect chiefly to rely, and should be glad to have a good instrument for them.

It just occurs to us that perhaps some Sunday-school, or some particular class, would regard it as a privilege to contribute this melodeon. We commend this suggestion to the superintendents, teachers, and scholars of our schools. If more than one should be given there are places, such as Petersburg and Norfolk, Va., where they would be most gratefully received.

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 MEMPHIS ORPHAN ASYLUM.

WE print below a letter of Major-General Howard, commending the Colored Orphan Asylum at Memphis, Tenn., "to the friends of humanity everywhere." This is an institution of our Church, under the care of the Diocese of Tennessee, and is especially entitled to the sympathy and substantial aid of all Episcopalians. General Howard understands our peculiar work in the South, and, although not a member of our Church, gives to that work his hearty approval and coöperation.

He is an earnest and intelligent Christian, desires to see the freedmen instructed in religious as well as in secular learning, and will aid to the extent of his power any and all religious bodies engaged in efforts to educate and elevate this dependent and helpless race; not strictly as religious bodies but as "benevolent societies," to which his coöperation is limited by the act of Congress. We take this opportunity to thank General Howard for many acts of kindness in the past, and for his promises of assistance in the future. We trust our readers will respond to the General's appeal, and should be rejoiced if our own clergy, generally, evinced a tenth part of the interest in our work which he (a Congregationalist) displays.

PITTSBURGH, PA., October 18th, 1866.

*To the Friends of Humanity everywhere:*

I especially commend the Asylum of Mrs. S. A. Martha Canfield, at Memphis, Tenn. I know her personally. I have visited her Asylum for colored children. She is a worthy Christian lady. Further, I have the uniform and earnest endorsement of the enterprise and herself by every officer who has been on duty at Memphis, as well as of the Assistant Commissioner for the State. The Government will, through the Freedman's Bureau, be able to furnish aid, to a considerable extent, for this next year; yet it is well that this charity should be assumed by the Episcopal Church as soon as possible, with a view to permanency, and with a special reference to awakening and perpetuating an interest there in behalf of this class of the Southern destitute children. The Bureau cannot purchase the land on which to locate the Asylum, but may aid in the erection of a building, if the land can be furnished. Whatever lies in my power to do, I will undertake; yet, when every circumstance is considered, I trust the friends of Mrs. Canfield, and her enterprise, will enable her Asylum to become independent of Governmental aid.

Yours truly,  
O. O. HOWARD,  
*Major-General, Commissioner, &c.*

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#### QUALIFICATIONS OF TEACHERS.

For the information of all persons who may desire the situation of teacher under our Commission, we publish the subjoined resolution, adopted by the Committee on Teachers, as containing all necessary information with respect to the qualifications which are required. It will be perceived that in no case will its requirements be relaxed:—

*Resolved,* That in the appointment of teachers, it be required that the applicant produce satisfactory evidence of moral and Christian character; that the applicant appear before the Committee to be examined as to his or her qualification and competence, or in case that circumstances render such personal appearance before the Committee inconvenient or impracticable, the applicant shall furnish full and satisfactory evidence of competence and qualification, and also of experience as a teacher, specifying the length of time the applicant has been engaged in teaching, the location of the school in which so engaged, the number of pupils and such other information in relation thereto as may be required.

## SUPPLIES FOR THE FREEDMEN.


LAST year we were able to report, as received from our Churches and forwarded to our teachers for distribution, contributions of clothing, &c., estimated to be worth twelve thousand dollars. We know that these benevolent offerings were judiciously bestowed, and carried relief to many a shivering freedman—securing comfort and health, if not life itself.

We need and shall need during this year supplies of clothing as great as we did last, especially for women and children. Our teachers are constantly asking for aid in this department, and we have none to give them. Will not the ladies of our congregations, *at once*, take this matter in hand, and enable us to meet the wants of those who, under God, look to us for relief?

For the information of such as are willing to assist us, we subjoin the following suggestions with respect to the kind of supplies that are needed:—

1. *Cast-off clothing, for old and young of both sexes, including hats, caps, shoes, socks, and, in fine, outer and under garments of every description; also, bedquilts, blankets, sheets, &c.*
2. *New clothing and bedding. The material should be plain but substantial. Garments for women and children especially, may be made of gray and blue flannel (such has have been used for soldiers' shirts), denims, and heavy unbleached cotton.*
3. *Material for clothing and bedding, and all things required in the manufacture of the same, such as needles, thread, buttons, hooks and eyes, knitting needles, yarn, scissors, &c.*

*The barrel or box (the former is preferable) used for packing, should be numbered and forwarded to the REV. J. BRINTON SMITH, D.D., 10 Bible House, New York. A list of articles sent, with their estimated value, as well as the number of the barrel or box containing them, should be enclosed in a letter to the same address.*

 IT IS EARNESTLY RECOMMENDED TO CLERGYMEN TO SEND AN EXPRESS WAGON THROUGH THEIR PARISHES TO COLLECT CAST-OFF CLOTHING, TO BE DISTRIBUTED THROUGH THIS AGENCY.

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## CORRESPONDENCE.

### VIRGINIA.

*Extract from a letter of MISS HICKS, Teacher at RICHMOND:*

We commence school at nine o'clock and teach until two, dine at half past two o'clock and then set out on an "exploring expedition."

The past week I have found some twenty or thirty who do not attend school, and they gave me their word that they would attend ours; we may rely upon one half that number. At present we have about one hundred and sixty names registered. I think by patiently persevering we shall get our desired numbers. There is a comfort too, in leaving all in the hands of God; in whom everything is perfect peace, and who orders all things well. "He will keep him in perfect peace whose mind is stayed on him."

The trials of this Fall have called many feelings into exercise, and have been a new but needed discipline. I have shrunk from getting together new classes because I dreaded the trial. This has humbled me, and has led me to look at the missionary work, and to daily ardent prayer, that I might have a right spirit, such a spirit as would make me happy where ever duty called me.

Another distressing trial is, to see so many whose minds are full of error, and to know that you can do comparatively little to remove it. Oh! how often my heart has ached when I have looked upon the crowds that throng the streets, and remember that there is scarce one among them all who knows anything about true religion. They have the same hopes, fears and affections that we have, but then their views of religious truths are dark and cheerless. To pray long prayers and get into a phrenzied excitement are the great things with them. They have no higher motive from which to act than self-interest, and consequently are not guided by principle.

Hard indeed is it for a teacher into whose hands children are given for instruction, to guide and direct them in the path of truth and right, if a parent's power has not been there before her; consequently the labors of the faithful teacher among the colored population, are by no means light, and frequently as she realizes the responsible station which she fills, does she exclaim: "Who is sufficient to lead the tender mind aright?" Often as she enters the school-room and looks on the bright and happy band waiting to receive instruction from her lips, does the prayer for success arise from the heart though it may not escape the lips.

Some one quaintly says "You may build temples of marble and they will perish. You may erect statues of brass, and they will crumble to dust, but he who works upon the human *mind*, implanting noble thoughts and generous impulses, is rearing structures that shall never perish, he is writing upon tablets whose material is indestructible, which age will not efface, but will brighten and brighten to all eternity." How responsible then, is the position of the teacher, and yet, how glorious!

I know I need not ask your prayers. I am persuaded that you continually remember us in our work, and that you will rejoice in the thought that we are all endeavoring to diffuse among those who do not know our Saviour, the light of truth, which he has granted us.

Last Sunday we had a very interesting Sunday-school. We are getting together a goodly number again, taking into consideration that they were completely scattered during vacation. My class numbered seventeen, mostly boys; it is a very interesting class. After catechising them, I taught them the Commandments and explained each one in succession. Usually our Sunday-school classes are constantly changing, those we have in the morning we are not likely to have in the afternoon. I am endeavoring to form a permanent class, and am holding out inducements to try to get them to attend regularly. Last Sunday, aside from their regular lesson in catechism, I gave each of my class a photographic Scripture card, each having a passage of Scripture containing the word "heart" on it. They are to commit them to memory and repeat them to me next Sunday. I felt as though this would be a good way to make them familiar with the Bible, and perhaps it may bring each one to my class next Sunday. I can but hope so. I find that they attend Sunday-school regularly where they receive books and cards. I do wish some benevolently inclined persons could be induced to give St. Philip's church a library. I think it would do a world of good, and be the means of getting together a large Sunday-school:

One of my scholars espied a cross that was attached to my chain; no sooner had he made the discovery than he communicated to the next boy, that "Miss Hicks was a Roman Catholic, she wore a cross." Fortunately our lesson in catechism was concerning baptism and the forms of our Church, and his remarks reminded me forcibly that "Christ and his Cross" should be our constant theme. I expatiated largely on the life, death and sufferings of Christ. I explained to them the meaning of the word, redemption and sanctification, and finally, that it became necessary for our Blessed Lord and Saviour to die upon the cross for our sins. I think I never had so attentive

a class, and I am certain that each one became convinced that Miss Hicks was no Romanist. In my heart I felt thankful that my attention was directed to the cross, so emblematical, and henceforth it will have a more significant meaning, for truly our glory is in "Christ and his Cross."

Rev. Mr. Dashiell tells us that he hopes we are to have a Rector soon, I hope so too. At present we have no services except Sunday-school, which commences at half past nine o'clock and continues until eleven A. M., and then again at three, closing at four o'clock. We find about four of the male communicants present. Probably the remainder attend other churches. I think if we don't succeed in getting a Rector soon they will be wholly scattered. I understand that each of the African churches are filled to their utmost capacity and there is no reason why ours should not be, and it will be I do believe, if we only get an energetic man for a Rector, one whose heart will be in his work. Help us to such an one if you can.

*Extract from a letter of MISS AIKEN, Teacher at Petersburg:*

Our work here opens with so many new and pleasing features. I am very happy in my decision to return, and should have written you "instanter" but for the want of time. It being so desirable for the school to be opened at once, and so many first things to be attended to, I have denied myself that pleasure until now. We are too prone to forget that God answers our prayers and Christian efforts in His own good time, and that we must wait patiently with full faith and trust in His gracious promise. That He has done so, we can no longer doubt. The fruit of our good work of last season is now manifest. The doubt which surrounded its success has vanished, and the way seems so clear and bright, that we seem to realize the words of the Psalmist, "God shall bless us and all the ends of the earth shall fear Him." I reached Petersburg on Friday, 19th, and received an early and cordial welcome from Rev. Mr. Gibson and Mr. Weddell, superintendent of the colored Sunday-school. The former had been endeavoring to find a home for me among our church people, but did not succeed in doing so until Saturday evening. They gave a most encouraging report of the Sunday-school, which now numbers two hundred and twenty-eight, with a corps of eighteen teachers. Mr. Weddell has labored incessantly among them during Mr. Gibson's illness and absence, and I think is somewhat astonished at his own success, which has in turn increased his interest and zeal in their behalf. An active member of St. Paul's Church (Rev. Mr. Cosby,) is also much interested, and promises to join him with another corps of teachers, as soon as we have a larger and more convenient place for them to assemble, when we can easily gather a school of five or six hundred. In truth, some of our church people here seem now thoroughly aroused to the necessity laid upon them, to gather in the harvest of this missionary field for the Lord's coming. There are about forty colored communicants, the most of them members of long standing, earnest, devoted Christians, who are exceedingly anxious to have a church of their own; with some of them it seems the desire of their life. The faithful and devoted woman whom our Commission has engaged in the school, speaks of the realization of this life-long desire, as if like Simeon of old, she will be ready to say, "Lord! now lettest thy servant depart in peace." I earnestly desired to have this matter brought before our Church at the North, before I returned, that I might be at once the bearer of good tidings to them, but there was no one to plead the cause but myself, and there was some difficulties in the way of obtaining a suitable building here, which, as they are now unexpectedly removed, seems to betoken God's blessing on this effort to extend His Church to those of this unfortunate race who long to be within its folds. The rude church which I mentioned to you, is to be sold, and *one thousand dollars* would buy and repair it. It

was commenced for an Episcopal church, but never finished, although occupied by the Rev. Mr. Stringfellow for some time. So earnest was he to establish it, that he, with a number of gentlemen, (I am told,) took the hammer and nails, and worked with their own hands. Mr. Weddell was one of them, and after being obliged to dispose of it, you may imagine he feels a great interest in having it restored for its original object. The colored male communicants can be made trustees, and a copy of the deed sent to our Northern friends, who will open their hearts and purses to assist us in establishing this church, which I trust will be a pioneer to many others in this great work. Who shall have the honor of contributing to it? Whose heart would not rejoice in having been among the first to assist in giving to this unfortunate race our incomparable Church service, her liturgy and her psalms, to take the place of that emotional religion to which their naturally strong religious sentiment, has in their ignorance, inclined them, that they may "Hold fast the form of sound words, in faith and hope, which is in Christ Jesus?" It can only be necessary to place this matter before our Northern Church friends, to ensure us the small sum we require to take advantage of the opening, which an ever beneficent Providence has made for us.

My heart is so interested in the hope of increasing our Church among this "peculiar people," I almost forgot to report to you the favorable opening of our school. It was commenced on Monday the 22d, with seventy-five pupils, but every day, as the news spread that it was opened, increased our number, which has now, in one week, reached one hundred and fifty, and 'as "the cry is still they come," I do not see but that you will be obliged to furnish us another teacher. As we now occupy the old church, which we propose to buy, (which will also ensure us an abiding place as a parish school,) we have ample room for a large one, and are very comfortably and desirably located. I omitted to tell you we are to have service every Tuesday evening for the colored church members, which Mr. Weddell has kindly promised to read, and which is anticipated by them with the greatest pleasure. One need but to witness their humble gratitude, and listen to their really eloquent expressions of kindly feeling, which so naturally emanate from their warm heart, to be lifted above all discouragements, and pass unheeded all opprobrium, which may attach itself to those who would assist in this work, which as Christians, God has given them to do. Let those who cannot leave homes and engage in it personally, send us of the abundance which the Great Head of the Church has committed to their charge.

*Extract from a letter of MISS ADA W. SMITH, Teacher, at Norfolk:*

Owing to the critical illness of the Rev. Mr. WILLING for the past two weeks, from which he is now Providentially recovering, my sister and self have the responsibility of the whole school, now increased to the number of one hundred and eighty, of a class likely to reflect credit upon the labor bestowed. The fondness for learning among them does not seem to diminish with the acquisition of opportunities, as is usual with white children; but each letter, word, sentence, or recitation conquered, seems to give a fresh impulse to their quick comprehension.

The greatest trial in the instruction of these almost irresponsible people, lies in the difficulty of making them comprehend the seriousness and responsibility of living—poverty and want seem to them no teachers; and the necessity of the moment, especially with the younger, is the only care of the day. There is, however, among them, women and girls especially, a kind of native dignity and self-respect which one cannot but admire, and which often seems strangely at variance with the rags and poverty of their humble homes. I was particularly struck with the perfectly lady-like, refined, and dignified manner and language of an invalid woman, the possessor of but one

thin, ragged, well-patched dress; whose eldest daughter, with three younger, she sends to our school, preferring that she should "have some learning" than that the family should be made more comfortable by her earnings. This spirit influences them all, and with much natural quickness, they will certainly in another generation, if the North continues the good work now begun, rise from the bondage of ignorance to at least responsible intelligence and education. Men, women, and children, all, as they can leave their labor for a few days, or having no employment, come to us to improve these hours.

That our school is a success is evident; and that it will become one of much importance and interest is also apparent from the increased interest of the people, and the numbers daily applying for admission; and we feel that, however fatiguing and wearing we may find our labors with them, they will reward us by a moral and mental advancement; that the work, though reviled by some of the white people here, is yet a noble one, in which we feel an honest pride, and feel sure also will be blessed to them and us.

I find already this difference between the white and black pupil: where the white child would endeavor to shirk a recitation or study, the colored child will grieve and weep at an omission. Our scholars are ever ready to remain after school that they may learn more rapidly. The smaller children will certainly compete with the more apt of Northern children.

*Extract from a letter of Rev. JOHN T. CLARKE, Teacher, near Talcott, Charlotte Co. :*

I can report to you for this month, since I received the supply of books on the twenty-second of September, a very satisfactory improvement in my schools, both day and Sunday-school.

In my day-school the average attendance is about fifteen—sometimes more, sometimes less, but about this average. These are as many as I can attend to, and also do my duty to a small class, which I am endeavoring to prepare for teachers. Most of the day-school consists of small pupils, because larger and more able-bodied persons cannot as yet afford to take the time from the labor necessary for their support during the week; and these, for the most part, postpone their attendance on school until Sundays.

The progress of these children is very satisfactory; their behavior generally is all than I can wish; and in every respect their improvement, both in their studies and in their manners and deportment, is such as to convince every intelligent and impartial observer that there is no natural inferiority, either of capacity or disposition, to hinder them from being as much benefited as any other persons whatsoever, by the preached Gospel and a Christian education. Time and opportunity, and proper cultivation, will do for them precisely what they have done and are doing for all others—either nations or individuals. Difficulties and influences—known to us all, but more felt and seen, and more thoroughly understood, by Christians in the South than by persons elsewhere—will for a time make the work of intellectual improvement and Christian enlightenment doubtful. But these difficulties and influences will diminish in number and force every year; indeed, I may say, every month.

My Sunday-school has also equally felt the benefit of my supply of books, and has increased in number and attendance every Sunday since I received them. I have fifty-five, and nearly all of them attend every Sunday. This school, you must remember, is in an agricultural county, and is near no town or village of any size, consequently some of the scholars have to walk several miles. One resolute lad walks ten miles, after working hard all the week; and from his resolution and application, I think

he will not only succeed as to his own education, but will also, in due time, bring others along with him, and will exert a good influence both for education, and religion, and industry. You must remember, also, that the school is in its infancy; it is only a few weeks since I received a full supply of books, and its advantages and true character are known as yet only within a small circle; but to the twenty-third of September, I had to keep the school together, and instruct the scholars almost without books, and if any one wishes to ascertain the difficulty of such a work, let him try the experiment for even one week, and (*haud inexpertus loquor*,) I can tell him beforehand what his opinion and experience will be.

I could give you several cases of individuals showing great desire and an earnest purpose to acquire knowledge under difficulties, but I have no wish to excite undue expectations in others, or to represent things as better or more interesting than they are, and therefore I will wait until time and application have more fully tested the real character and improvement of all such cases. Of this though I fell an immovable assurance that Ethiopia shall yet stretch out her hands unto God; and while other agencies must also be used and fully valued, yet if the Church is only true to her great Head, and will use, wisely and with perseverance, this opportunity now thus offered us all at the South, few agencies will do more in raising Africa and her children, so long in bondage, to their true position before God and man, than the Christian schools and churches opened for them here, by true followers of Christ in the North and South—united in times of strife and discord in a work of faith and love which will bless two continents and be felt and rejoiced over in time and eternity.

I will report to you regularly once a month, whether I have much or little to say, and keep you accurately informed as to what I am doing, and the character and prospects of my work.

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#### NORTH CAROLINA.

*Extracts from Letters of* REV. MR. SKINNER, *Teacher at* NEWBERN :

Since I last wrote to you the school has been re-opened in the new school-house, and numbers already upwards of one hundred pupils. Misses Chapin and Wendell have entered actively and hopefully upon their duties, and with a good prospect before them. The new school building is not complete, but is sufficiently advanced for occupation. When finished it will be a neat and commodious building, of three compartments, capable of conversion into a *nave* and *recess chancel* in the event of our being dispossessed of the Church, and would accommodate about three hundred people. I am sorry to have to say that there is some probability of our being turned out of the Church we now occupy. It is the property of the "*Christian Baptists*," who have had no organization here for some years. But as our movement strengthens, it of course excites envy and rivalry, and, already, a negro preacher, of that sect, occupies the old Church on Sunday afternoons, and one night in the week. I am told that he has quite a crowd of hearers, and is upheld by the only remaining *white* patriarch of the sect living here. Of course there is little hope of inducing them to make common cause with us, and we have reason to fear trouble. On the other hand, however, my congregations continue to increase, and the very opposition raised up is a source of encouragement, since it proves that we are making an impression. Yet this opposition reminds us of the necessity for a church of our own; and I shall soon attempt to start a building fund, with the hope of aid from our brethren in the North.

I could give you much pleasing information about the steady growth of my congre-



gation, the increasing zeal of the members, and growing interest of the more intelligent freedmen of the community; of my Sunday-school, my choir of boys under training, and that of men and women singing, with the melodeon loaned me by a brother clergyman, and played by a mulatto boy of seventeen; of the school-house building, near the Church, for the negro children, and of our prospects for another year. But my object just now is, to describe a ceremony performed in "St. Cyprian's Church," in this place which will forcibly illustrate at once the influence of the Church upon this unfortunate race, and the spirit of the social system under which they lately lived.

On the 26th inst., one of my Sunday-school teachers (an excellent girl) was married in the Church. Every thing was conducted with the utmost propriety, and even with a degree of elegance. The marriage license, enclosing a modest fee in *gold*, was sent betimes in the morning of the wedding-day to the minister, and at the appointed hour a carriage was dispatched for him. Perhaps I should mention, too, that elaborate cards of invitation had been printed and issued to the friends of the bride, among whom were numbered the former owner of her family, Rev. Mr. Forbes and myself, the editor of the *Newbern Daily Commercial*, and several others of the white citizens of the town, all of whom, of course, made a point of attending the ceremony.

More punctually than most wedding parties, the bridal train arrived at the Church in carriages at the hour designated, (11 A. M.) and the twelve "waiters" preceded the happy pair up the middle aisle, where they parted within a few feet of the chancel, ranging themselves on either side, while the bride and groom advanced and took their place at the railing in front of the minister. The bride was tasteful robed in spotless "Swiss," with a flowing veil and a wreath of white flowers; and the bridesmaids almost equalled her in the elegance of their toilets, while the bridegroom and the groomsmen were bravely dressed and conducted themselves quite gallantly; the melodeon the while, sounding joyful strains from the choir gallery. The services proceeded with the utmost decorum, and the numerous company assembled were evidently impressed with its solemnity. Nothing was omitted, not even the ring; and the bride's mother "gave her away" with real dignity. From the Church the bridal party went to the mother's house, accompanied by the clergyman and several gentlemen who had formerly owned members of her family. Here they passed the customary congratulations, and were regaled upon a collation of wine and divers sorts of cake, which was truly elegant.

This well-conducted ceremony has produced quite an impression already upon the negroes. One of the most influential and intelligent of the congregation informed the Rector, a day or two after the marriage, that such was the result; and that they were beginning truly to understand that the "Episcopal Church" was the only one which was doing anything for their elevation.

Undoubtedly this effect must be produced upon their minds, when they see how careful the Church is to recognize the true nature of marriage as a Divine institution, by thus consecrating it with ministerial intercession and benediction, and accompanying it with all the adjuncts of a public ecclesiastical rite. Several circumstances, however, mar the good effects of this and similar ceremonies.

The preparations for the marriage, in the first place, were rather *overdone*. But this is natural in a people so fond of display and sensation. A more objectionable feature, or rather *result* of the affair is, the prominence indiscreetly given to it by the local press, which must tend to puff up the actors in the scene, while it arouses a feeling of contemptuous dislike in the minds of many of the white citizens of the community. And thus hindrances may be thrown in the way of the Church's work among these people. I find that the true policy in conducting this work is, *to be quiet*.

## SOUTH CAROLINA.

*Extract from a letter of REV. MR. WELSH, Teacher, at Sumter :*

I am thankful to say that most of my scholars are making great progress in their studies, especially in reading and writing. I am engaged in teaching from seven A.M. until two P.M., and in the evening from seven to nine o'clock. Our labor of love will assuredly not be in vain. Some of my pupils are reading the Bible and Prayer-book. May the good Lord still bless and carry forward this great work. I have hope that some of those whom I am now teaching, may yet be called to preach the Gospel, and become instruments in God's hands for the conversion of Africa. Many of the pupils speak of going to Liberia.

*Extract from a letter of MISS FINNEY, Teacher, at Winnsboro' :*

My school could not be more pleasant. The pupils are docile, amiable, and obedient. The most perfect order reigns, secured without any severity. I cannot express the deep interest I feel in my pupils, nor the gratitude I feel for their many attentions and kindness. Not a day passes that I do not wish that you and all of our good Commission could look in upon us, and see how busy and happy we are. My school is in my every thought, and I am happiest when with my scholars. You will not be surprised or think it strange when I tell you that, at the commencement of our work, there were many strong prejudices against it, and you will be gratified to learn that very few, if any, now exists. (I speak only of this town.) I receive many visitations; some from curiosity, others from interest in the freedman's education; and all express astonishment at the capacity and progress of the children. To-day there were present fifty-six pupils, who did nobly in all their exercises. You would love to hear them repeat, in concert, verses of Scripture, and answer the questions I put to them. 'Tis wonderful how quickly and well they learn. I can truly say that their morning and evening lessons are precious seasons to my poor heart.

Two of my little pupils have just been in to say good-by, as they are going to another town to live. They brought me little tokens of affection, such as nuts, sweet potatoes, and eggs, and begged me to let them take their Readers. I did so; and gave each a ticket with a verse of Scripture on one side and a hymn on the other. Their hearts seemed full, and they said, with tears streaming down their cheeks, "MISS FINNEY, we love you a heap, because you have taughted us so much." I am grieved to part with them, for they are pleasant children, and have learned rapidly. May God's blessing follow them.

## KENTUCKY.

*Extract from a letter of MISS KENDALL, Teacher, at Louisville :*

I have forty-eight scholars, of all ages, from four to sixteen, many of whom I have taught the alphabet. All but ten are now reading—twelve in the Third Reader, eight in the Second, and eighteen in the First. Twenty are learning to write, and all are learning the rudiments of geography and arithmetic. I open and close the school each day by prayer and the reading of a chapter. The catechism is taught in all the classes.

## MISSISSIPPI.

*Extract from a Letter of MRS. LACEY, Teacher at OKOLONA :*

My school goes on as usual, but our building (a rude log-cabin) needs much done to it, and unless we receive some aid I fear our school will have to be suspended during the cold weather. Much aid has been promised, and I trust our Christian friends

will be able to send us a few hundreds, to erect suitable buildings for our school. Some of my friends in Albany will, perhaps, have it in their power to assist in this noble work. I wish to call on them for some warm clothing for the poor little ones, who, half clad, come to school. Clothes, or money to procure them, can be sent to me and judiciously disposed of. How many glad hearts will offer up prayers for their benefactors.

This has been a trying year for the colored people. Without money or provisions, they have found it difficult to provide for their daily wants. Some families work on shares and find themselves; others work for a stipulated price, to be paid when the crop is made. Sometimes the employers find them in provisions; at others, the employee provides for his own family, and, as you may suppose with their resources, live badly enough. It is true those who are industrious and energetic contrive to raise poultry and vegetables, which articles command a good price in market. Some of the colored people have rented land and have made fine crops, which will enable them to live comfortably next year; and they will be able to pay for the education of their children. The greater part of them desire to have their children instructed, and appreciate all that I am doing for them. There is no opposition to the affording of *religious* instruction to the negro; but that information which will place him on an equality with ourselves, raise him in the scale of creation, make him feel himself a man, and make him capable of appreciating all that education can do for him—the facilities for mental improvement which reason and religion would accord as a right—but few here among the mass are willing to allow. But God will raise up instruments, and this mighty work will be accomplished. My deceased husband was no mean instrument in this matter; but his allotted task was done, and he has gone to receive his reward. May we be as faithful, and may God uphold us with His mighty hand.

I have now selected five teachers, from among my pupils, who instruct the primary classes. I find them much interested in the work, and they are faithful and thorough in the discharge of the duties I assign them. We have one young boy who is anxious to study for a profession, and I would much like to have some provision made for him to do so. He is a boy of remarkable talent; his thirst for knowledge is wonderful, and his recitations are such as would do honor to any instructors. Several of my pupils are equally promising, and are now engaged in teaching. Stimulated by correct motives, they seem anxious to improve the advantages now afforded them.

Among the well-informed whites the prejudice, at first so strongly manifested against our efforts, is subsiding. It was not to be expected but that we should encounter some opposition; for what object of benevolence was ever proposed that did not encounter it? I, too, had my prejudices. I have laid them aside, and now cheerfully dedicate myself to this great work. My daughter will assist me in instructing my classes in Church music, and we hope, ere long, to have not only the psalms and hymns of our Church sung, but the Gloria in Excelsis, and all the beautiful anthems of our service. I have so much to say that I fear to be tedious. I write to *you* as to a *friend*—to one who has the interest of this great cause at heart, asking you to pardon me, if I trespass on your time and patience.

## TEACHERS.

STATE.		NAME.
Virginia,	Richmond,	Miss M. J. Hicks.
"	"	Miss Lucy K. Taney.
"	"	Mrs. Pearce.
"	"	Randolph Storrs, (Colored.)
"	Petersburg,	Miss Amanda Aiken.
"	"	Mrs. Margaret Kline.
"	"	Mrs. Caroline Bragg, (Col.)
"	"	Mrs. Bingham.
"	Norfolk,	Rev. M. E. Willing.
"	"	Miss Ada W. Smith.
"	"	Miss Irene E. Smith.
"	Talcott,	Rev. John T. Clarke.
North Carolina,	Newbern,	Rev. Henry A. Skinner.
"	"	Miss Harriet A. Chapin.
"	"	Miss Marian Wendell.
"	Wilmington,	Rev. Richard H. Jones.
"	"	Miss Almira Hesketh.
"	"	Miss Mary L. Sproat.
"	Raleigh,	John Henry Harris, (Col.)
South Carolina,	Claremont,	James M. Johnson, (Col.)
"	Lexington,	Mrs. J. Ward Simmons.
"	Sumter,	Rev. J. V. Welsh.
"	Winnsboro,	Miss S. A. Finney.
Kentucky,	Louisville,	Miss A. M. Kendall.
Tennessee,	Memphis,	Mrs. S. A. M. Canfield.
"	"	Mrs. E. B. Downey.
Mississippi,	Okolona,	Mrs. E. H. Lacey.

NOT ASSIGNED PLACES.—Miss Fannie E. Charlot, Miss Sarah Coombs, Miss Swetland

## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 1st October, to 10th of November, 1866, inclusive:—

Connecticut.		Pittsburgh—S. S. of St. Andrew's, for	
Newhaven—Trinity	2 00	Memphis	45 30
Newport—Zion Church	37 50	St. James', for Memphis	25 00
An Episcopalian	5 00	do general	90 03
Wallingford—St. Paul's	12 00	St. Peter's Ch.	173 09
	56 50	Trinity	615 86
		Coll. at Delegate Meeting,	115 57
		Communion alms at Delegate Meeting for Memphis Orphan Asylum	93 01
		Widow's mite for Memphis Orphan Asylum	1 00
		Widow's mite for general	1 33
		Whitemarsh—St. Thomas	5 10 1175 29
Rhode Island.		Ohio.	
Providence—St. Stephens' Ch., (Geo. Henry)	1 00	Clifton—Calvary Ch., additional	25 00
Westerly—Christ Ch.	41 19		
Massachusetts.		Wisconsin.	
East Medway—St. Clements	1 00	Milwaukee—St. Paul's	43 94
New Hampshire.		Amount acknowledged before	26,106 71
Charlestown—St. Luke's Ch.	19 56	Total	\$27,588 51
New York.			
Fishkill—Trinity Ch.	5 00		
Garrison—St. Philip's, in Highlands	74 60		
New Rochelle—Trinity Ch.	30 70		
Rensselaerville—Trinity	1 00		
Richfield Springs—St. John's	6 00		
Rye—Christ Church, for educational purposes	102 00		
	218 32		
Pennsylvania.			
Philadelphia—H. G.	10 00		

The General Agent acknowledges the receipts of the following goods from 1st Oct. to 10th Nov., inclusive:—

Massachusetts.		Maryland.	
Groton—Anonymous	bundle.	Havre de Grace—Rev. W. C. Langdon,	bundle
New York.		Wisconsin.	
Poughkeepsie	S. S. books.	Racine—John Coleman, Jr.	box.
Troy—Anonymous	3 barrels.	In all valued at	\$86 00
Pennsylvania.			
Sunbury—Rev. L. W. Gibson	box.		

# ANNUAL APPEAL

OF THE

DOMESTIC COMMITTEE

OF THE

# BOARD OF MISSIONS.

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ADVENT, 1866

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NEW YORK :

SANFORD HARRON & CO., PRINTERS, 614 and 646 BROADWAY

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1866.

DOMESTIC MISSIONS, PROTESTANT EPISCOPAL CHURCH,  
17 BIBLE HOUSE, ASTOR PLACE,  
NEW YORK, *Advent*, 1866.

REV. AND DEAR SIR: The Domestic Committee herewith forward to you, in somewhat larger form than usual, their Annual Appeal. They respectfully request you, if, on perusal, you should think the ends in view likely to be subserved thereby, to read it, or such portion of it as may be deemed expedient, to your congregation, before or at the time of making your appeal and collection for Domestic Missions: or, to present the great and rapidly growing work to your people, in such other form as you may consider most likely to awaken their interest, and draw forth their generous offerings in its support.

Additional copies for circulation among your people, if ordered without delay, will be forwarded in such number as may be desired.

By order, and in behalf of the Domestic Committee.

A. T. TWING,  
*Secretary and General Agent.*

Remittances may be sent to N. F. PALMER, Esq., *Treasurer*, 29 Wall street, New York; or, to the Rev. A. T. TWING, D.D., 17 Bible House, Astor Place, New York.

*To the Bishops, other Clergy, and the Laity of the  
Protestant Episcopal Church :*

FATHERS AND BRETHREN:—The Domestic Committee, in presenting to you this Annual Appeal, desire, at the very outset, to call attention to the fact—which some may have forgotten—that all whom they thus address are members of our missionary organization; not indeed members of the Board of Missions, but of our Missionary Society, to manage whose interests the Board of Missions was created and still exists. The Board of Missions and the Committees of the Board are simply the agents of our Church, to superintend and direct her missionary work in this and other lands. Membership of our Church is membership of our Missionary Society; the one is co-extensive with the other, and hence the responsibility of aiding—by sympathy, by prayer, and by whatever other methods they possess the ability to employ—our missionary work, is shared by *all* whom our Church embraces, and ministers to, in things pertaining to present and final salvation.

The Membership of our missionary organization is thus seen to be very large. It embraces forty-four Bishops, and about two thousand five hundred other Clergymen; more than one hundred and

sixty thousand Communicants; a very large number of persons of mature age, who are living under the solemn and yet neglected vows of Holy Baptism; and more than two hundred and fifty thousand Sunday School children—the precious lambs of the flock.

Certainly, our missionary organization is very respectable in point of numbers, and as to the quality of its membership, we are fain to believe, it would not suffer by comparison with any other in the land, while the pecuniary ability which it represents is, perhaps, in proportion to its numbers, superior to that of any other.

We may not boast of our numbers, nor of our individual or aggregate moral respectability, nor yet of our wealth, while we may very properly refer to all these as indicating latent capabilities of no ordinary character for doing the missionary work of this country; which, if brought into full play under a calm and deep consciousness of the responsibilities they involve, coupled with a clear apprehension of present needs and providential opportunities, would place us among the most powerful of the missionary organizations of our day.

Of our forty-four Bishops, forty-two are serving in this country, and thirty-one in Dioceses and Missionary Jurisdictions to which aid is supplied by the Domestic Committee. It seems quite proper for this regularly-constituted missionary agency of our



Church, for the home field, to look confidently to these thirty-one Bishops for the steady and energetic exercise of whatever influence God has given them; to increase its facilities for carrying on work, in which they are immediately and personally interested, and for the wise direction of which, as well as for its successes or failures, they are, by their official positions and relations, held to a principal responsibility. The united voices of thirty-one of our Bishops, ringing out through the whole Church, bearing cheerful and agreeing testimony to the value of aid received, in their respective fields, at the hands of the Domestic Committee, and pleading with the whole Church to supply the means for its continuance, would be most salutary and effective. These Bishops, the leaders of our missionary forces, have a right to speak, and a peculiar claim to be heard, on this subject, and, speaking from personal knowledge of the needs of those among whom they toil, would be heard and heeded. Some of them could speak of the Committee's co-operation for thirty years, and of annual appropriations, amounting in the aggregate to from twenty to eighty thousand dollars to each Diocese; while all could speak of aid promptly granted according to existing ability. And the Committee feel assured that, in their efforts to sustain and extend the kingdom of Christ in this land, they will receive the cordial and active co-operation of the Bishops of those more favored Dioceses in which no general missionary aid

is required. Our general missionary work belongs to our whole Church, and the responsibility of providing for its sustentation and extension must of course belong chiefly to those occupying the chief places of influence and power. The leaders of an army generally receive, if they do not claim, the largest share of the praises and honors that wait upon success, and, though not always deserving them, the largest share, too, of the denunciations that wait upon failure. The Committee do not wish to be understood here as complaining of a lack of interest in our general missionary work on the part of any of our Bishops in the past. In this regard, and in this direction, there is, perhaps, more to be thankful for than to complain of.

There are at present evident signs of a missionary awakening in our Church. They are to be seen in all directions. It is time. And God be thanked for these tokens of His long-suffering goodness, when, for our apathy in using abundant Divine gifts and powers, we might rather have expected evident and dismaying tokens of His displeasure. All that the Domestic Committee can venture to suggest is, that our Bishops will claim it as their rightful prerogative, as well as their highest privilege, to foster and guide this new life of our people, so that its every element and impulse shall avail to the glory of God in the salvation of men.

Our forty-two Bishops, with jurisdiction in this

land, have, serving under them, two thousand and five hundred Presbyters and Deacons, and these all, be it remembered, are members of our Missionary Society, and not only members, but, by virtue of their commission, officers as well—captains over fifties, and hundreds, and thousands. The true missionary spirit, communicated from our forty-two Bishops to these twenty-five hundred other ministers scattered through the length and breadth of the land, would give us a body of responsible, active and able agents, upon whose earnest pleading and other services the Committee might confidently depend for all, in the way of a general and generous sympathy and support, that the magnitude of our home field, and the urgency of the work in all parts of it demand.

Forty-two Bishops, inspiring twenty-five hundred Presbyters and Deacons with the true missionary spirit, and these, repeating all along our waiting lines, the stirring watchwords and commands, would thrill the hearts and move the wills of all our Christian host.

Let an earnest missionary spirit be thus communicated to our hundred and sixty thousand Communicants, and the one hundred and fifty thousand dollars required by the Domestic Committee to enable them to meet the obligations they have assumed, and to assist in forwarding, work, which, to postpone, is almost to let pass the opportunity of doing it at all, would not only be easily secured,

but would be regarded as an achievement too insignificant to be named as evidence of thoroughly Christian zeal and liberality on the part of our well-provided and well-ordered Church.

That the Committee, moved by appeals for aid too earnest and imploring to be resisted, have cause for the slightest apprehension that they have undertaken more than the offerings of our people will enable them to accomplish, argues a condition of things that cannot be seriously considered without painful emotions, and sad fears, as well, lest, being highly exalted in point of endowments for great service, we be deeply cast down and degraded for failures in using them.

Besides our hundred and sixty thousand Communicants, there is, in intelligent and hearty sympathy with us a much larger number of persons, not Communicants, but of high moral and social standing, largely depended upon, as well they may be, in the working of our parochial organizations, persons of princely fortunes, many of them, whom the true missionary spirit, among those of higher and holier professions, would scarcely fail to influence to habits of liberality in regard to our general missionary work, and might very naturally influence to the cultivation of holiness in the fear and love of God.

Then again, there are our two hundred and fifty thousand Sunday School children, who may not

be overlooked in this or any other relation which they sustain to the work and growth of our Church. The Committee, in the past, have had too many opportunities of noticing with satisfaction the returns to their treasury made by these youthful soldiers of the Cross, to be at all inclined now to overlook or underestimate the value of their services in the great interest of Domestic Missions.

Let all our Sunday School teachers and children hear what Bishop Whipple recently wrote to the Committee:—"Last Sunday I visited the Sunday School of a Christian girl and confirmed two of her pupils. The catechising showed me that it was not a whit behind the best Sunday School in my Diocese. I send you their first offering—the gift of *thirty poor border children,—seven dollars and thirty-nine cents for Domestic Missions.*"

God bless, most abundantly, that "Christian girl," and the "thirty poor border children" under her instruction! The example they have given of interest in our great work is worthy of universal imitation. If all our two hundred and fifty thousand Sunday School children would do as well, in proportion to the ability that God has given them, the Domestic Committee would have no occasion for anxiety lest their great work should fail of adequate support.

The "thirty poor border children," to make up

their seven dollars and thirty-nine cents, had each to contribute only a fraction over two cents a month for one year, and two cents a month does not seem a large amount for even a poor child to give from its penury; and yet two cents a month from each of our two hundred and fifty thousand Sunday School children would bring to our treasury sixty thousand dollars per annum, or five thousand dollars more than our whole Church contributed to the *general* work of the Committee during the past year.

Let this sort of calculation be carried a little further. We have one hundred and sixty thousand Communicants, and many of them have much wealth laid up in store. We must have connected with us, by bonds more or less strong, double this number of persons who are not Communicants, making an aggregate, including the Sunday School children, of seven hundred and thirty thousand, which is believed to be considerably below the actual number of churchmen in this land. An average of two cents a month from each of these would yield more than one hundred and seventy-five thousand dollars per annum.

We have very many among us whom God has so prospered that they are able, without the slightest consciousness that the Christian law of self-denial and liberality is at all exacting in its requirements, to give their hundreds and thousands

of dollars, while we have few, if indeed any, so straightened in their worldly relations as to be unable to provide twenty-four cents a year to sustain and extend the great interest of Church Missions in this country.

“Be merciful after thy power; if thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou a good reward in the day of necessity.”

The Domestic Committee, in presenting this Annual Appeal, are more than ever impressed with the increasing greatness of the work laid upon the Church in this land. The outlook is overwhelming! The conscience and the judgment stagger under the accumulating responsibility, and still more under the painful consciousness that the, general mind of the Church is so feebly alive to its duty, or to the sublime and pressing opportunities of the hour. As a Church we are endowed with powers and aptitudes, and confronted with urgencies and demands, which of themselves should move and thrill and energize us like some fresh inspiration of God. If it be the rule and test of a faithful stewardship that we are to minister the precious gift of salvation as we have received it; if it be the essential feature of our great Commission that we are to preach the Gospel to every creature; if it be distinctly within our knowledge that to whom much is given of them much

sloth, that Gift and that Commission be taken from us.

In view of the vast and appalling work before us on this Continent, with its rapidly multiplying millions of souls, and the utter inadequacy of the means provided to do it, it would seem that a voice of warning should go forth throughout the Church, that every pulpit should resound with glowing and emphatic exhortations to the people of God, to arouse from their torpor, to pour forth their abundance, to gather around their altars, public and private, and wrestle there in prayer, until they shall receive another baptism of the Holy Ghost.

Indications thicken about us on all sides of the work that we might do for the millions of this country. No thoughtful mind can fail to see how profoundly the career of this now consolidated Republic will influence the civilization and progress of the human race. That career will be beneficent or otherwise, will justify or disappoint the hopes of mankind, as we shall succeed or fail in bringing it under the sway and inspirations of a distinctly Christian impulse. It is no presumption to claim that this Church is specially furnished and adapted to do this. She has in this direction great and conspicuous advantages. Her steadfast adherence to the simplicity of the primitive Creeds; her freedom from dogmatism on all minor points of Christian belief; the authority and emphasis of her



voice on the essentials of faith and practice; the generous liberty she allows in all else; the order, stability and beauty of her worship; the care with which she guards the scriptural prerogative of an ordained priesthood, together with the fulness of her recognition of the common and royal priesthood of all God's people; the dignity, prestige and power of her historic position, as an acknowledged branch of the Catholic and Apostolic Church, all these are elements and conditions of influence in this land which ought to, and if properly handled, would, place us in the forefront of all systems now competing for the spiritual mastery and direction of the national life.

Clearly, we live in a time which demands, as never before, comprehensive plans and bold instrumentalities. There is an almost boundless scope for enterprise and invention. We should examine all the existing modes of missionary labor, and where these are defective, resolutely apply the remedy. We should cut off the dead limbs and burn up the weeds wherever we find them, regardless of old prejudices and attachments. The thing that would do yesterday may be ruled out by the emergencies of to-day. In this duty of recasting and adapting afresh the current means of extending the Church, the Domestic Committee are prepared to act up to the final limit of the discretion allowed them by the Board of Missions.

The Committee heartily congratulate the Church upon the evidences of increasing zeal and labor exhibited in the Reports of our Missionary Bishops, recently presented to the Board. These noble servants of the Church fully appreciate the magnitude of the task assigned them. They present plans; they set forth wants; they describe opportunities; they record labors which ought to fire the heart of the Church. All praise and honor to these men for the heroic fidelity and persistent energy which they have exhibited in those outlying regions which are soon to develop into vast and populous empires. They are planting amid tears where others shall reap with joy.

The Committee are now called upon to aid and direct work in thirty-one of our States and Territories. This fact is most significant. It assures us that the mournful and calamitous separation of the two great sections of our Church, which God, for a time, permitted, has passed away. The waters of life again flow freely in the old channels. The last vestiges of a temporary alienation are fast disappearing, as far as our Church is concerned; and the old voice of unity and concord is returning upon us in common supplications for Salem's peace. But, as the cloud, which, for a time, hid many of our brethren from our sight, has lifted, it has revealed new objects for our compassion and solicitude. Those emancipated millions have a claim upon us for sympathy and help which cannot be disregarded. To provide means for

the support of missionaries among them is a part of the great and greatly increasing work of the Domestic Committee.

In conclusion, the Committee feel themselves constrained to say a few words in relation to *special* contributions, that is, contributions that go to the field indeed, but do not assist them in fulfilling their engagements. At the present time there are four Missionary Bishops serving in the domestic field, and a fifth, it is hoped and expected, will soon go forth to toil in distant Montana and Idaho. These Bishops, for the means of support and to defray their traveling expenses, depend entirely upon the Domestic Committee. Four of our Western diocesan Bishops, who are Missionary Bishops in almost all else except the name, derive a portion of their support from the same source. We have at present two hundred and two other Missionaries in the field, not one in ten of whom could remain at his post for three months without serious embarrassment, if indeed without wearing anxiety in regard to the necessaries of life, should the stipend pledged by the Committee be withheld. It seems to the Committee a matter of the first importance that the means be supplied them to meet promptly and fully their engagements with the men who are doing the hard missionary work of the Church. They must not be disqualified for labor through lack of an adequate supply of food and raiment. The Committee have pledged them that they shall not be, and, for ability to redeem their

pledges, have to depend upon contributions, *not designated as Special*.

The building of Churches and the founding of Schools, in our missionary districts, is regarded as important, as *very* important, to the full success of our work. The Committee will be most thankful to receive special contributions for such or any other kindred purposes, to the fullest extent of the need, but they beg that these may not be allowed to interfere with offerings which are required and depended upon to provide the necessaries of life for those who minister in the churches and conduct the schools. The Committee earnestly appeal to their brethren, to remember *first*, in their prayers and offerings, our devoted and hard-working Missionary Bishops, and the other faithful missionaries serving under them. For whatever other purposes funds may fail,—it is a sad pity that, with the abundant wealth of our people, they should fail for any good works,—in the name of justice, let them be supplied in sufficient amounts to meet promptly the rightful demands of those who are “enduring hardness as good soldiers of Jesus Christ;” who must be subjected to disheartening annoyance, and some of them almost certainly to mental and physical suffering, or be driven from their posts, if the pledges of the Committee be not redeemed.

“THE LABORER IS WORTHY OF HIS REWARD.” “HE SAITH UNTO THEM, GO YE ALSO INTO THE VINEXARD, AND WHATSOEVER IS RIGHT, THAT SHALL YE RECEIVE.”





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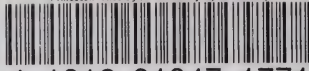
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